SHAKER COLLECTION

Item 283

"The Narrative and Testimony of
R. W. Pelham," Union Village, Ohio,
Dec. 23, 1843

The

1843
The
Testimony
of
Pelham
R.W.

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The

Narrative and Testimony

of

961

R. W. Pelham

"O God thou hast taught me from my youth; and hitherto I have declared thy wonderous works. Now also, [illegible] when I am old and gray-headed, O God forsake me not, until I have showed thy strength to this generation, and thy saving power to every one that is to come". Ps. 61.–17.18.

"And thou shalt remember all the way which the Lord thy God led thee ++ to humble thee, & prove thee, & to know what was in thine heart — Moses

Prefatory Remarks

Having been for so many years secluded from ~~the world~~ all intercourse with the world of mankind, I had expected to end my days without obtruding any thing respecting myself ~~upon~~ upon their attention. So completely have I lost all desire of having my name or my notions go abroad, that I have heartily adopted the sentiment of a well known poet;- "Thus unnoticed let me live,

And unlamented die;
Steal from the world, & not a stone
Tell where I lie".

But being called on by the leading authorities of our Society to write a short testimony, for the benefit of mankind, I have, in compliance, written the following sketch of my life, experience, and faith. In doing this, it has been my sincere intention to state nothing but simple truth; and I have ardently desired, and begged God to assist me to write that which would be most beneficial to my fellow creatures. If this end is answered — if only one soul should receive spiritual help — I shall be amply rewarded for my labor. Believe me, dear reader, I would not turn my hand over to make a thousand proselytes to this or that church, party, sect, or faith; but, if I know my own heart, I would gladly spend and be spent, if I could help but one soul to win Christ — to enter into his life & death — into a glorious regeneration of his nature, which would result in the attainment of the Kingdom of God.

I was born May 8th 1797, in a part of the Northwest Teritory, then called the Illenois Grant, now state of Indiana, two miles above the falls of Ohio, and two from the river. Before my rememberance my parents removed from the place of my nativity, to the state of Maryland; shortly after which my mother died. My father being thus bereft, and having eight children, of which I was the youngest, gave me to his brother, E. L. Pelham, a Phisician and Methodist preacher, who was married but had no children. He adopted me as his own son, and raised me with great care and tenderness. His place of residence at that time was on the east side of the

Chesapeake bay, called the Eastern Shore of Maryland, in Talbot county; and here are the scenes of my first recollections.

I was the subject of early religious impressions, and often felt great concern respecting my future state. I remember, when I was about six years old, of having very serious reflections on this subject; and feeling that I was not good enough to go to heaven, had awful fears lest death should overtake me, and that I should have to be shut out from God, and be everlastingly miserable. Under these distressing forebodings, I looked at the little birds as they flitted from branch to branch, and tree to tree, in perfect happiness and gayety, and wished myself a bird — wished that I had no soul — and that I was as happy and free from all anxiety on that subject as the little feathered songsters.

At this ~~age~~ early age, I had some serious, and perhaps uncommon reflections concerning the cohabitation of the sexes. I was strongly impressed with the impurity and deep degradation of every thing of the kind; nor could I believe that any good or decent people would live so. My uncle and aunt were very religious, and attended family prayers, night and morning, and in addition to this, kneeled in secret prayer before going to bed & after rising; and they also taught me to pray. I thought them very pious and good; and verily believed that they abstained from all fleshly intercourse; and their having no children confirmed me in this opinion. We were often visited by the rich and the great of the land, and in my little reflections I concluded that such fine noble gentlemen and ladies, as they were called, were altogether above such low degrading and filthy actions: and I loved them for it. I mention these circumstances to show how decided and clear my impressions were on this subject, even at so early an age. And yet, flesh and blood revealed not this to me; no human tongue had ever whispered such sentiments to my ears.

When I was eleven years old my uncle removed to the state of New York, ~~and~~ his native state, and took me with him. At the age of 13, there was a great awakening among the Methodists, where

I lived, and many were converted & professed religion with great aparent happiness. I became deeply desirous of sharing in that happy experience, but kept my feelings carefully concealed in my own breast. I faithfully attend all the meetings, both on the sabbath & one or two evening meetings in the week; and was often in secret prayer to God for his mercy. Notwithstanding these efforts, I experienced nothing satisfactory, and my zeal began sensibly to decay; and I marveled at my own dullness and indifference. Being one evening at a prayer meeting, and feeling dull and sleepy, while all others were excited and engaged, I was led to consider the danger of my condition. I knew that I was as deeply lost — as much in need of salvation — as I had ever felt myself to be; and in addition to this, I was careless and unconcerned. I seemed to myself like one sleeping on the brink of a precipice. Under this impression I knelt down by myself, and began to pray earnestly to God, to arouse me to a full sense of my condition, and give me to feel it as it really was. My prayer was soon answered, and all the weight of my sins, and my unfitness for heaven, rolled upon me like a torrent. I could then, with earnestness, ask for the mercy and saving power of God, and did not cease till I received a comfortable sense of his goodness.

I now thought verily within myself, that I should never commit one sin against God any more, but would watch and pray, and govern every thought and action according to the will of my kind & gracious Heavenly Father. For some months I went on increasing in unspeakable sensations of the depth of the Love & Goodness of God; and I felt as if I wanted to proclaim his mercy & Truth to the ends of the earth. Being at a camp-meeting, I was led to pour out my feelings and testimony in the presence of hundreds, in strains of power and simple eloquence that astonished the multitude. After such outpourings, and deep sensations of the goodness of God, I often felt as tho' I was as pure as an angel, and as tho' I had nothing in me nor about me, ~~nor about me~~ but perfect love and reconciliation to God my Heavenly Father, and good will to all his creatures. O, the sweet, placid, silent and serene beatitude of soul, I experienced from this simple sense of purity! It can never be expressed by mortal tongue. The exquisite refinement of the moral sensibilities, in such a state of mind cannot be immagined, except by those who have experienced a measure of the same. Oh how degrading, hateful & obscene, did even the utmost refinements of a fleshly nature appear! Every thing that suggested a thought that way, seemed to cast a stain upon the soul. Tho' I desired to be absorbed and ever remain in this sense & state, yet I was soon taught by experience that it was not my real condition, but only an influx of the heavenly state, given of God, that, by having a foretaste I might be encouraged to endure the sufferings necessary to permanently inherit that blissful state. I now felt clearly and strongly impressed that I must take the life, spirit and example of Christ for my standard; and act, and feel under all circumstances, as I believed he would do under a similar condition. This reined me up closely, and I soon found that I had many habits and desires, which would lead me in quite a contrary course. These I had daily and hourly to watch and strive againt All idle words; all vain jesting and joking; all angry words or feelings, seemed to me to be wholly contrary to the spirit of Christ, and whenever indulged in the least degree, seemed to tarnish the purity of my spirit. In a word, the substance of the spirit and life of Christ appeared to me to be; perfect love and submission to God, & good will to man, with unceasing feelings of pure devotion; and whatever could have a tendency to disturb or destroy this frame of spirit, must be rejected as an enemy of Christ. Endeavoring to walk up to this standard, I was brought to a deep sense of my depravity; and experienced in myself the truth of the declaration that, "The heart of man is prone to evil as the sparks to ascend upward". This brought me into deep tribulation, and I retired to secret places many times in a day and prayed earnestly to God for deliverance from the very least and last remains of the nature of sin. During this struggle of soul which continued for many months, tho' I experienced much tribulation, yet I had seasons of releasment, with exceeding deep sensations of purity and peace; insomuch, that sometimes I hoped that I had now found the expected deliverance; and that I should never again feel my former state. I thus continued my struggles for purity of heart a year or two, but being frequently disappointed, I became discouraged, and gradually remitted my vigilance, tho' I continued to make a profession, and observe the forms of religion.

Nothing more, worthy of note, occurred till I was about 18 years of age. I had now arriven to the age of puberty, and had for some time felt the approaches of a new enemy.

Up to this period, I had, by the goodnes of God, been protected ~~been protected~~ from any experimental knowledge of fleshly gratification; and the early part of my religious experience had been free from trouble or temptation in that respect. But now after many temptations and resistences, having become dead and formal; and lost much of my former sense of fleshly impurity, I yielded to the henious and soul debasing crime of self-pollution, in the occasional practice of which I continued for some month. Alas, what a moral prostration was this! Plunged from the purity of angelic spirits, to a worse than brutal sensuality, of which I have deep reason to repent in awful prostration, and profound humility to the present day. God in his mercy suffered me not to remain in peace in this degraded condition. I abandoned all pretentions to religion, as well I might, tho' I did not give loose to any great degree of open immorality. Many things occurred to "bring to my sad remembrance, that state from whence I fell"; and tho' I put on a gay appearance when in presence of my companions, my soul within me was stung with anguish and harrowed with remorse. Strong were the opperations of the spirit of conviction upon me, yet, incredible to relate, I, who had formerly felt such deep love & devotion to God, now resisted the strivings of his good spirit with my might. At length, awful forebodings, which I had not power to dispel, began to overshadow me: all my peace was departed, and my existence became a burden; yet I was unwilling to yield. I now attended a Methodist prayer meeting, from which I had for some time absented myself. At this meeting, a woman, who was a stranger to me, rose under powerful impressions of the spirit, and declare "That there was one in that congregation, who was resisting the strivings of the spirit of God; and that God was about to say to that soul, 'Let Ephraim alone he is joined to his idols'; and the time of that soul is short in the land of the living, unless he quickly repent". If a voice, loud as seven thunders, had spoken to me in the words of Nathan the prophet, "Thou art the man", I should not have been more certain that I was that very person. I carefully concealed my feelings and ruminated deeply on my condition; and the impression was strongly made on my mind, that I had but a very few days to live, unless I should repent. After bearing up under the insupportable anguish of my feelings, two or three days, I went, like a wounded deer, to a deep recess of the forrest, and, on my knees, implored God's mercy; and covenanted to forsake my sins, and seek to do his whole will.

From this moment I took up a decided cross against all fleshly indulgence, as the greatest enemy of my soul; and from that day to the present, have remained steadfast, and have been protected in a life of continency.

I was gradually restored to a good degree of my former sense of the hateful impurity of the flesh; but never felt such deep sensations of angelic purity, & soul-absorbing love to God, as I had formerly done; and this because I had so defiled and corrupted myself that I was incapacitated for such sensations. For a time I was much buffeted with fleshly temptations, but I earnestly cried to God for deliverance, and found it in a wonderful degree. I now resumed my former standard, of living strictly according to the example of Christ, and soon discovered that such a life would inevitably make a separation between me and my religious brethren. I knew that my class-leader, and the Preachers, lived in, and justified the flesh, which I could not do; and I saw my unmarried brethren & sisters, after prayer meetings, lock arms and thus walk home together where they spent at least part of the night in courtship. All these things were abhorrent to my feelings, and I was astonished that they could do so after uniting in the solemn worship of God. For myself, I felt under the necessity of abstaining faithfully from every thing that would excite carnal sensations, in order to keep the life of God in my soul. Yet, for some time I experienced much buffetting in regard to the stand I had taken in this matter. It was often suggested to my mind that I might be under a false impression from self-exaltation; and who was I, that I should pretend to know more about the spirit of Christ than my Class-leader and the preachers, who were advanced in years, and veterans in religious experience. I, however, had the prudence to keep all these impressions, and the light I had received, deeply secreted in my own mind; for I had not one friend, to whom I dare reveal them; and was well assured, that my convictions on that subject would be disowned & rejected, and myself with them. At times I reflected on the difficulties of getting through life in a single state, without a family and home of my own, and the prospect seemed gloomy; at oth[illegible] times I feared that I should be ~~able~~ unable to sustain the cross, and, like David, foreboded that some day or other I should fall by the hand of Saul, or, be over come by the power of lust, which, at times was heavy upon me. These and such like reflections and buffettings, brought me under deep tribulation of soul; and at a certain time I retired to the forest, and meditated these things over in order.

I there settled the matter, that whatever the preachers or people might think or say to the contrary, with me it was a matter of fact and experience, that the flesh lusted against the spirit, and the spirit against the flesh, and these are contrary, the one to the other. I knew that from the very beginning of my religious experience, every indulgence of fleshly thoughts or feelings, had quenched the spirit, and checked my feelings of devotion. On the other hand, I knew that if I walked in the spirit, I could not fulfil the lusts of the flesh; and that always when under the divine impulse, every sensation and desire of a fleshly nature were most foreign from me; or if suggested, was the most abhorrent to my feelings. I reflected, that if I followed the advice of the apostle, namely, "As ye received Christ Jesus the Lord so walk in him," I must firmly adhere to my convictions and resolutions on this subject. For I knew that I had received Christ in a deep sense of purity, holiness & chastity; and every, the least departure from that sense, had been an offence to the spirit of Christ within me, and a real loss to my soul. I, therefore, resolved afresh, and entered into covenant with God, that I would, through his help, persevere in cross-bearing. With regard to the difficulty of getting through life without a family and home of my own, I considered, that for the present, I was under no necessity, and that I would trust God for the future. I now prayed earnestly to God for strength and protection; and from that time forward, while I remained in the world, I was wonderfully delivered from buffettings and fleshly temptations, and this, I believe, thro' the special notice and mercy of God.

I need mention nothing further till I arrived at my 20th year of age. Early in the spring of this year (1817) having left my uncle, who was loth to part with me, and assured me of his intention of making me his only heir, I came to the state of Ohio; landed at Cincinnati and went up through Lebanon to the Little Miami; where I had a relative. When about to return to Cincinnati, as it was but little out of my course, I concluded to take Union Village in my way, & see the strange people called Shakers. At that time there was a universal prejudice against this people, and as I enquired my way to their place, every one was ready to speak some evil against them. Tho' I felt no particular prejudice myself, yet I had not the least expectation of finding any thing among them that would benefit me; nor did I intend to stay in the place more than an hour or two. But finding a female relative among them, whom I had not seen for some years, I was strongly solicited by her to tarry a few days and rest myself, & get acquainted with the people. Her solicitations were seconded by the Elder of the family where I had stopped, who, together with great hospitality, exhibited such politeness — such easy and social manners, as are well calculated to win the hearts of men. This, in the very start, favorably impressed my mind, and proved at once that the idea I had formed of the Shaker character, as grum, gloomy & unsociable, was most false. Having no engagements to prevent, I accepted the kind offer, and immediately set about informing myself with respect to the faith, principles and practice of the people, and made as thorough an investigation of these matters, as I was then capable of. I read their books; I conversed freely with the leading characters, who were ever ready to give me all information required; I held free conversation with old and young, with officials and privates; and was with them at their labour, their meals, and their devotions; and this for the full term of two weeks, while I lived upon their hospitality. By this time my mind was fully made up. I had not a doubt of the honesty and sincerity of the people; nor could I hesitate for a moment to believe that they lived up to what they professed. I believed that they lived the life of Christ, & the life which he required of his followers; that they came the nearest to the primitive Christians of any people on earth, if indeed they did not fully equal them. I believed verily, that if the primitive church at Jerusalem, as described in the Acts of the Apostles, was a true church, & the members thereof Christians, then must this be a true Chh. and these despised shakers must be christians: both must stand or fall together.

I found that they, at that time, laid but little stress on opinions; they cared not what a man believed, so that he believed in Christ, and was willing to take up the cross and follow him; and thus enter into the practical duties of the christian. The most important & peculiar practical duties which they enjoined, I found might be summed up in these three, namely, The auricular confession of sin; A continent life; and A Community of goods With respect to the first of these, I had never had any light, or conviction of its necessity; nor did any argument advanced produce that conviction in my mind. Nevertheless, as I fully concurred in the other two, and having such views of the character of the people, I concluded there could, at all events, be no sin in confessing sin; and as I could not gain admission without conforming to this rite, I therefore settled the matter to confess my sins, and become a mem ber. This I did on the 5th day of June 1817, being then a little over 20 years of age. I now felt that God, in his goodness, had provided me with a good home, where I could see my way clear, to live that pure life of Christ which I had so much desired; and that I was blest with associates, and kindred spirits to encourage and cheer me along in the way of purity & self-denial. Thus in the bloom and vigor of my youth, with bright prospects of the world before me, I sacrificed the world & its pleasures in order to do the will of God; and I can truly say I have never looked back with a desire of returning to it, from that day to this; and I know that I am already rewarded a thousand fold for all I have sacrificed and suffered, which is not worthy to be named. I am now in the 47th year of my age, and have lived in this community nearly 27 years. I have ever found the body of the people true to their principles; and those who have proved unfaithful, have apostatised and left them. Like the stony ground hearers, tho' many of them received the word with joy, yet when trials came, having no root in themselves, they withered away.

Thus much I have felt to write, concerning my experience, and this has been selected from a great mass of matter which has passed rapidly and successively thro' my mind. I have desired to state such things as appeared most likely to benefit my fellow creatures, for whom God has filled my heart with love. And what shall I say more? My present faith is simple, and soon told – it is a practical faith. "To Love God and Keep his commandments, is the whole duty of man", But man being in a fallen state cannot do this without entering into the work of Regeneration; concerning which, I will say a few words

The loss of man relates not to his body but to his affections. When he fell from God he fell into himself, and came under the influence of evil affections; which turn away his heart from God, and render him absolutely incapable of enjoying heaven without Regeneration, which consists in a radical change of his affections. In his unregenerate state self-love is the ruling passion of his soul

and constitutes the very essence of his lo
from God. His affections are turned away
from God, the Supreme object of love; an
from his neighbor, whom he should love
as himself, and turned wholly to himsel
so that all this faculties are employed in
self-seeking. The whole host of his lusts &
inordinate desires are only so many emenations from this one center and principle
of self-love; and the indulgence of these lust
are only so many modes of gratifying self
self is the Alpha & omega, the beginning &
the end of all his actions. Hence it was that
Jesus Christ, who knew what was in man,
~~and~~ being appointed of God to teach the way
of salvation, and to set such an example as
would, if followed save man from his loss,

in self-denial. "Except a man deny" (or as the Catholic version reads) "Except a man renounce himself and take up his cross and follow me, he can not be my disciple". Seeing the loss of man consists in supreme selfishness, he can not be restored by the renunciation of some particular lusts; nothing short of the utter renunciation of his own very self-~~will~~, with all his lusts can save him from self. He must renounce his own will & cease to be guided by its dictates & desires, and be led and governed in all his thoughts words & actions by the Spirit of God as manifested in Christ Jesus. He must have destroyed, by the lif spirit and cross of ~~Cross of~~ Christ, all his dispositions and inclinations of [illegible]rist by which he must be continually influence He must have the same self-denial, the same love of God, and submission to his will; the same contempt of the honors wealth & pleasures of the world; the same humility, chastity and heavenly temper; the same compassion for his enemies and love for the human race which were exhibited in the character of Christ. This is becoming a new creature; this is in reality having *all* old things done away, and *all* things become new; in a word this, & this only is Regeneration. All the mysterious heights and depths of the *new birth* are expressed in the simple language of an apostle; "As many as are led by the Spirit of God they are the sons of God"

In this [illegible] whole matter consists; but no one can be led by the Spirit of God and follow his own spirit at the same time. This holy spirit must get full possession of his heart, must control all his actions, must produce an entire change of his nature, and work an utter inward destruction of his own natural tempers, and deliver him from the love of himself, before he can be fully redeemed to God. As the old man dies, the new man rises and the true work of redemption progresses; and here we may see the true ground and absolute necessity of that dying to our selves, and to the world, which Christ constantly enjoins. An universal self-denial—a perpetual mortification of the lust of the flesh, the lust of the eyes, and pride of life is not a thing imposed on us by the mere will of God; is not required as a punishment; is not an invention of dull and monkish spirits; but has its ground & reason in the nature of the case, and is as absolutely necessary to make way for the new birth, as the death of the husk & gross part of the grain, is necessary to make way for its vegetable life. To have these natural tempers and lusts destroyed, and the tempers of Christ implanted in their place, constitutes the whole work of redemption. To have salvation from Christ, is nothing else but to be made like him; it is to have his humility and meekness, his mortification and self-denial, his renunciation of the [illegible], wisdom and honors of the world, his love of God, his desire of doing God's will, and seeking only his honor. Having this clear view of the work of regeneration, it may serve as a touch stone whereby every one may try the truth of his own state, & the tendency of his actions. Whatever serves to crucify self, to mortify pride, to produce humility, to beget & increase Love to God, & good will to man, in the soul, may be safely, yea, profitably used, as promoting our true interest. On the other hand, what ever goes to exalt the pride & foster the aspiring dispositon of the human heart; all titles of distinction & signals of preeminence, whether in church or state; all indulgences of covetousness sensuality and worldly mindedness, are enemies of Christ, and hindrances to our

progress in the regeneration
ceremonies & observances of religion;
exercises of body or of mind, as such,
of no avail; and are no otherwise u
ful than as they destroy the evil an
promote the good within us. Enlighte
by this doctrine of truth, and obeying it
the love of it, man may steer clear o
the vortex of infidelity on the one hand, an
the rocks & shoals of superstition & fanatic
on the other; may gain that pure love t
God, and ardent benevolence to his cre
tures – that complete dominion ove
the evils and passions of his nature, wh
will render him pure, peaceable & happ
here, and qualify him for the enjoymen
of that endless beatitude which none be
a regenerate spirit can feel. I will

only that in obedience to these truths [illegible] have already gained a degree of the Kingdom of righteousness & peace in my own soul which renders me calm & comfortable under all outward changes & inward conflicts, enables me to receive with gratitude, and resignation to God all which falls to my lot, whether tribulation or joy, believing it to be by His appointment who is Love and who will make all things work together for good to them that walk uprightly; and this Kingdom of heaven, thus opened and established in the soul, I believe cannot be shaken by any created power. My desire for all my fellow creatures is, that they may obtain a like blessing, as I know that it is free to all, who will sell all to obtain it.

R. Mc. Pelham

Second Family

Union Village Dec. 25th. – 1843

SHAKER COLLECTION

No. 2.

R.W. Pelham's

Essays.

J.P.M.

Humility \ 1-29 x   Published - Shaker Vol 1 No 6. & 7
\ Truth faith & Reason 3 - 56 x   Published in Shaker Vol. 1. No 11
\ Of the Omnipresence 56 & 9 x (2)   Published " Vol 1 No 11
\ Devotion & Love - 58 - 127 x
\ Little Book - 94 - 110 x
\ Spirit of Prayer 110 - 112 x (2)
\ An Original Parable - 112, 113 x
\ Concerning Rewards - 113 - 118 x (6)
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" " " Jews - 230 - 235 & 148 - 151 & 133 - 135 -
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Aphorisms,

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Vol. I

"The first & most ancient inquirers into truth were wont to throw their knowledge into aphorisms." Bacon.
"Exclusively of the abstract sciences the largest and worthiest portion of our knowledge consists of aphorisms" Coleridge

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Ch. I. Of Humility

See Vol 1
No. 6 in
Shaker for
this article
title page 2
5 of this book

1_ Every virtue has its foundation in the truth & reason of things; and Humility, with all other graces, must rest upon this immutable basis. R.

A divine being asked which was the most excellent of the christian graces, answered "Humility." Being further interrogated which was the next, again replied, "Humility"; & being again pressed with the question which was the next, still answered "Humility". Thus intimating that humility must be the constant temper & condition of the christian, and that without it all other graces are incomplete. R.

3_ Humility consists in a true sense of our own condition, and the real relation we stand in to God and our fellow beings; and as it admits no assumptions of excellence which we do not possess, so neither does it consist in any degradation of ourselves below what is strictly true. R.

4_ All self-degradation below what is real, is mere mock humility; it is pride in disguise, desiring to be considered a paragon of that lowly virtue, of which it is wholly destitute. R.

~~5 In vain shall we search the scriptures, tho' he declared himself to be meek & lowly~~

5_ In vain shall we search the scriptures for one self-degrading expression that Jesus ever made, tho' he declared himself to be "meek and lowly in heart": His humility led him to perceive and acknowledge the truth, that of himself he could do nothing. R.

6 It has been thought by some that humility arises from a proper sense & acknowledgment of our sins and sinful state; but this cannot be true, since the most glorious and perfect natures are always the most humble. R.

×7× Humility is a divine virtue – it was made for man – his state of entire dependence proves it. R

Of Humility

8 Jesus, tho' the most perfect of men, was the most humble: And his humility arose from a clear perception of his entire dependence on God, and a cheerful submission to the divine will. R.

9* Humility does not necessarily arise from, nor depend on a sinful state, for then should satan be the most humble and Jesus the most proud of beings. R.

10– If Humility be predicated on a sinful state, then can this divine virtue have no place in the hearts of the just – the saints must be destitute of it – it can have no place in heaven. R

11– If humility be of perpetual obligation, based on our entire dependence on God, then may saints & even the highest archangels well be humble, & eternally so. R.

12 All aping of simplicity or pretentions to a childish state which it is impossible we should realy possess, is so far from either simplicity or humility that it is downright duplicity. R

13– To perceive the propriety of humility in the intellect, without desiring it in the heart, is like mentally perceiving the necessity of food, without having an appetite for it. R

14– By boasting of our deserts liberality, we intrench upon our humility. R

15x "Put thy deserts down at nothing," says a wise man, "it is only in self-renunciation that the true life begins. Anonymous

16– Dishonor is not humility, yet it may assist us to be humble. R

17x In doing what we ought we deserve no praise, because it is our duty. A

18 Seeing it is our duty always to do all the good we can, we can never merit praise; "we have but done our duty." Praise belongs to God, not to mortals. R 16

19x We should not think of bestowing praise on any one for doing precisely as he ought, only because so few do even that: But seeing no one ought to be *blamed* for another's falts, neither ought anyone to be *praised* on account of another's omissions R.

20 ✗ Seeing no one can merit praise for simply doing his duty; and it being every one's duty to do all the good in his power, before any man can make out a just claim to praise he must show that he has altogether exceeded his own abilities, and done what was impossibile for him to do. R

21 ✗ The strongest plea for praise is, that it stimulates to noble deeds; but if it be true that the cause produces an effect like itself, then must the deeds produced *by praise*, be *for the sake of praise*; and if these noble deeds are of the same quality with the *motive* which produced them, how contemptible & mean must they appear! R

22 – How foolish is pride! How vain is ambition! How absurd for *nothings* to contend which shall be the greatest. R.

23 Praise *may* do for children; and all those who desire it must be counted such; men know that it neither belongs to them nor becomes them. R

24 Men may condemn & contemn; but he that has a pure conscience will not be disturbed, unless he be still under the influence of that vile affection which cannot be satisfied with the "*honor that cometh from God only*", but earnestly craves the honor of mortal worms like himself. R.

25 – In proportion as any one is dead to himself & to the desire of the honors of men, in the same proportion is he regardless of the unjust censures of mortals. R.

26 He that is greatly disturbed at the reproaches of men, will, if he examine deeply & diligently into his own heart, find that he is more or less obnoxious to censure; or that he is too much alive to self & eagerly desiring the applause of creatures, rather than the aprobation of God in his own conscience. R

Of Humility

27 I desire no greatness but to be great in my conceptions & love of the One only infinite and Eternal Good. R

28 It is a greater blessing to be censured when innocent than to be praised when deserving; that may mortify and humble us; this may increase our self-esteem & pride. R.

29 x You say that you wrought equally faithful with your brother; yet he was highly applauded while you was neglected; be thankful that it was so. You desire to be humble; be assured that praise never fails to puff up. R.

30 What have you to complain of? Did you act from a sense of duty, & to please God? Or was it to get the praise of men? If for the former, your consciousness of having done your duty is a sufficient reward; if you are not satisfied with that, you may detect the sordid motive of working for human applause. R.

31 If you have acted from the base motive of obtaining the praise of men, disappointment is the best thing that could befal you "How can you believe who receive honor one of another"? R.

32x It is more beneficial to live in subjection, than in authority; and to obey is much safer than to command. Kempis

33 All the blessings — every good I enjoy flows from the All-bountiful Giver of every good, and that unmerited by me. This must be so unless I can make it appear, that my talents & powers are self-created — self-derived, & not the gifts of God, the only Creator. R

34 Of what can I bost? What can I claim for my services? When I have done all that is commanded, what can I say but that I am an unprofitable servant? I have only occupied the talents which were given me. R

35 How fond we are of fame, & yet what is it? A mere modification of air, so articulated as to inflate us with the notion, that we are what we are not. R.

Of Humility

36 A good character is not merely a good name in the mouths of others but a good nature in ourselves. R.

+ 37 He that has the peace of God in his soul, cannot be rendered unhappy though all men call him a demon; and he that is unreconciled in heart will be wretched though all men declare him to be a saint. R (Published, See Vol 1. No 6th Shaker. to verse 37

38 Why art thou displeased with the censures of men or elated with their praise: thou art just what thou art inwardly; praise makes the no better; nor can censure make the worse. R

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39 Oh Flattery! Base flattery! Thou art universally despised in word; but deep down in the hidden recesses of the heart every one secretly cherisheth thee: Yea thou art swallowed with avidity, and goest down like oil. R

40 Strange that a worm should like to hear himself pronounced an angel! R.

41 Flattery, when gross & palpable may be disgusting; but the disgust arises from a doubt of its sincerity; or from the opinion we think bystanders may form of it, & of us for forwardly receiving it, rather than from an inward hatred of praise. Let it be but cautiously mixed with protestations of "real regard," & "no intention to flatter"; or dealt out privately, & who is he that will reject it? R

42 He that speaks degradingly of his own performances, is, generally fishing for flattery, and they that are wise will not catch at the bait. R

43 There are but few who are not well pleased with offices and titles of distinction; and even those few, tho' they may sincerely desire to keep clear of the burdens of office, do not wish to be counted incapable or unworthy. R.

44 However mean we may feel in ourselves, we do not like to have others think us so. R

Of Humility

45 It is difficult to become so dead to self as to love to be contemned, and to rejoice when *all* men speak evil of us. R.

46 If thou hast an enemy, consider diligently his reproaches, and thou mayest be much instructed: he will search out thy faults more faithfully than many friends. "Oh", exclaimed Job, "that my *enemy* had written a book." R.

47+ When a man is hansomely applauded, his reply will be made in an unusual humble tone, and this to make it appear that he is not flattered: nevertheless he is puffed a *little*; for he that cannot resent and despise flattery, will surely be lifted up by it. R

48+ Thou livest very abstemiously, and on coarse fare, and dost thou therefore think that thou deservest a reward? Verrily, such as thou hast is altogether better than thou deservest. Should a dependent — a beggar talk of desert or compensation! R

49× What should we think of a criminal of capital offence, whose sentence of death had been mercifully commuted to one year of hard labor & coarse fare, should he complain of ill treatment, and demand wages for his labor? And shall such a criminal as I complain! R.

50 A very common motive for speaking of the demerits of others, is to set our selves forth to greater advantage. — How mean & selfish! R 47

51× Whatsoever is brought upon thee, take cheerfully, and be patient, when thou art changed to a low estate. *Jesus*

52 Antiochus Epiphanes, boasting himself against God, and assuming to himself divine honors, was smitten with a noisome disease which terminated in his death. Before he expired he was brought so far to his senses, as to exclaim; "It is meet to be subject to God, and that a

man that is mortal should not proudly think of himself as if he were God". R.

53+ Will nothing do you but converting worlds? You shall be content to carry stones. De Renti

54 O when shall I see the great and wonderful work of God on the earth? Just as soon as thou canst apprehend that his great work consists in little things. R.

55 "The cup that my Father hath given me", said Jesus, "shall I not drink it?" Again he said to Pilate "Thou couldst have no power at all against me unless it had been given thee from above"; Thus showing his full faith that his heavenly Father controled all events, and that he must humbly & patiently submit. R.

56 An empty spirit God will fill. Bromley

57 We cannot be filled with God till we are emptied of self; and we cannot be emptied of self, till we totally deny self; and through humility and deep tribulation find a complete death to a selfish nature. R.

58 We need not be deceived, and think self is dead when it is not; for as long as we can perceive within us an aspiring disposition, self will, self-seeking, or any the least movement contrary to the will and order of God, we may be assured that self is yet alive;. That which hath in it the power of motion, without doubt hath life. R.

59 "Tho' he, (Jesus) was a son, yet learned he obedience by the thing ~~s~~ that he suffered"; and shall the servant be greater than his master? Nay verily; yet every one that is perfect shall be as his master. Oh when shall I learn to rejoice in tribulation and to take joyfully every thing that goes to break up and destroy the kingdom of self within me, and make room for him to reign whose right it is! R.

Of Humility

60 The kingdom of self is opposed to the kingdom of God; and his reign cannot be perfected within me, till self is completely subjugated. Let then the word be given— "*Joshua*, arise, and begin to contend with him in battle". R

61 O that the true Joshua may arise in my soul and drive out all the old inhabitants of the land, that the kingdom may be the Lord's. R

62 If we truly desire humility we must at least abstain from all occasions of pride and ostentation. R

63 He that wishes to get delivered from pride must avoid every means of indulging it. R.

64 Should a woman dress herself in all the trappings of fashion and then go through divers bodily jestures, to shake off pride, who would believe in her sincerity? R

65 How inconsistent to dress ourselves in fine and costly apparel, and then get down on our knees to pray for humility! R.

66 The ancients when they desired humility, rent their garments, put on sackcloth, and some times strewed themselves with ashes. R

67× A splendid mansion over the head tends to an exaltation of the heart. R

68 Fine houses, fine equipage & fine dress, all tend to destroy humility, exalt the sense, and bring us into unison of feeling with Nebuchadnezzer, when in the pride of his heart he exclaimed; "Is not this great Babylon that *I* have builded! R

69× The duration of the body compared to that of the soul, is as the short term of life compared to eternity; therefore all the pains taken for its adornment, its accomodation, or the indulgence of its appetites beyond bare *decency* & *necessity*, are as ill bestowed as would be the labor of building a castle, for the habitation of a moth! R 63

Of Humility

70 Oh that I were wholly released from desiring the praise, or dreading the dispraise of men! "How can ye believe", said Christ, "who receive
64 honor one from another" R 64

71× Why is earth and ashes proud? There is not a more wicked thing than a covetous man, for such a one setteth his own soul to sale. Jesus

72 Pride was not made for men. Jesus

O Lord, Father & God of my life, give me not a proud look, but turn away from thy servant always a haughty mind. Jesus

73× Turn away from me vain hopes and concupiscence, and thou shalt hold him up who is desirous always to serve thee. Jesus

74 The less we have of self love, the more easily we acomodate ourselves to the imperfections of others. Fenelon

75 Imperfect virtue is apt to be sour, severe & implacable. Fenelon

Perfect virtue is meek, affable and compassionate. Fenelon

76 It is often our own imperfections, which make us reprove the imperfections of others. Fenelon

77 The passions of other men seem insupportable to him who is governed by his own. Fenelon.

78 Let us correct ourselves if we have need of it, and let us bear correction patiently, even tho' we should not deserve it. Fenelon

79 Let us humble ourselves and keep silence; and instead of reasoning upon prayer, let us take care that we pray. Fenelon

80× When a man is sure that his virtues are seen in the court of heaven, what does he care for being known in the village of this world? Gregory Lopez

81× The man who refers himself wholly to God, is enabled thereby to do many deeds; and rendering faithfully all honor to him, it is incredible what wonders God works by that mans means. F. de Sales

Of Humility

82 Fair promises, beyond ability to perform, sometimes spring from benevolent impulses; but perhaps oftener from a vain desire of appearing to be kind, and of anticipating the feelings & expressions of gratitude for favors which never will be bestowed R.

83 He that freely gives up all, that he may enjoy God alone, having nothing left that men desire or can take from him – nothing for which to contend, will have abundance of peace. R.

84 O Heavenly Father, my soul is blessed; I feel satisfied with thy goodness; yet suffer me not to indulge any self-complacency. I know that if I am full it is out of thy fullness; if I am strong, it is in thy strength; If I am rich, it is in the enjoyment of thy bounty; of myself I continually tend to nothing: my strength is weakness; my fullness is but an efflux of vanity; and my riches is only a store of diversified evils. R.

85 Man's necessity is God's opportunity. D. S

86 The hour of distress is the hour of victory. Kempis

87 By how much thou lovest the honors of men, by so much thou art the veriest slave: a slave too, to the most inexorable and capricious tyrant. R.

88 Because thou hast found the honor that cometh from man to be capricious, & not worth seeking, thou shouldst not therefore become reckless to virtuous actions; but shouldst the more diligently seek that honor which comes from God only; It would be unjust as well unreasonable to forsake God on account of the faults or frailties of men. R.

89 So far as thou discoverest in thy self a feeling of disregard to the way of righteousness, when stung with the ingratitude and unjust censures of men, from whom thou hast deserved esteem, so far thou mayest

Of Humility

70 be certain that thy motives have been selfish and impure. R 70

90 He that seeks only to honor God in all he does, will be satisfied with an approving conscience, though all men rise up against him and cast his name out, as evil: R

91 As diamonds and gold — all the precious stones and metals, are
☞ the slow and gradual formations of nature, in the most secret recesses of her retired op~~p~~erations; so the most glorious and excellent virtues are wrought by Divine influence in the silent, deep abstraction & stillness of the soul, while it shuts out the rude influences of all external things, and is wholly concealed from the curious gaze of "outward observation". R.

92 However deep and clear have been my convictions, at any time, concerning my own meanness & sinful state; yet I have never ceased to desire & implore for myself, the mercy of God: and shall I censure and be inexorable to the faults of others? (which indeed are small in comparison with what I know of my own) Shall I ask the mercy of God for myself, and expect him to be so partial as to grant it, & join with me in despising & rejecting my poor offending brother? If I love my brother as my self this cannot be; and if I do not this, then am I a rebel against God, who has thus commanded; and as such, cannot justly hope for his mercy. "Forgive", said Christ, "and thou shalt be forgiven". R.

93 When one of my brethren wrongs & offends another, how easily can I forgive him! But if he has injured me, how is the case altered! How it sticks in the mind! Why is this? If I loved my neighbor as myself this could not be. Nay, if I loved God with all my heart I could not thus feel; I should only be sorry that the good Spirit of my Heavenly Father was grieved; and that my Brother had sinned and injured himself. I should be more grieved

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for the sin of the offender than for the offence of the sinner. In a word, I should only be grieved as it was an offence against God's law of moral propriety, and derogatory to the general good, without feeling myself individually concerned in the matter. R. 74

94 If when one brother offends another, I am comparitively but little excited, and the same offence committed against myself highly agitates me, will not this show my want of humility, my great self importance, & that I esteem myself greatly above my brother? R.

95 Those things which are felt to be of the highest importance, necessarily excite the deepest interest, and that in very exact proportion. How very important then is my character in comparison with my brother's, when I can quietly hear him traduced, while the least thing derogatory to my self arouses all my
76 — indignation? R.

96 The Proud and the Covetous are never at rest; but the Humble and poor possess their souls in the plenitude of peace. Kempis

97 Trust not in thy own wisdom; nor in the wisdom & skill of any human being; but trust in the grace and favor of God, who raiseth the humble & humbleth the self-presuming. Kempis

98 Flatter not the rich nor affect to be seen in the presence of the great. Kempis

99 Men love to act from their own judgment, and are always most inclined to those that are of the same opinion with themselves. Kempis

100 Our dependence upon God ought to be so entire and absolute, that we should never think it necessary, in any distress, to have recourse to human consolations. Kempis

101 He that knows himself best, esteems himself least. Anonymous

102 All fame is dangerous: good brings envy; bad shame A—

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103 How completely ineffectual and abortive are all the efforts of men to destroy the peace of that soul, who, redeemed from the earth, and dead to self, desires neither the honor of men nor the comforts of sense; who disregarding all censure, "rejoices to have his name cast out as evil for Christ's sake", and places his whole confidence in God, while he reposes in simple reliance on his goodness & Love, manifested in his own soul? R

104 Speak Lord, for thy servant heareth. O teach me the truth respecting myself. Humble me; prostrate me in the dust, that I may depend no more on self, or on any human sagacity, but on the power of God. R

105 If I were only a worm I might well crawl in the dust; but I am a corrupt worm, and by nature full of all manner of sin and uncleanness. How much more then should I "abhor myself in dust & ashes," & submit to the just abhorance of all intelligences. R

106x Who am I that I should resent reproach & scorn, or complain of injustice? Is it possible that injustice can be done to such a wretch as I am, except it be in suffering me to escape merited contempt! R

107 Away with complaints; I have ever been blest more than I deserved; and if there were not an infinite fountain of goodness — uncreated unmerited goodness, a measure of which is extended to me, I should now be most miserable. R.

108x Never flatter. Never praise one of the sons or daughters of Adam to the face: praise is like inflamable gas to buoy up the creature and is destructive of humility. R 82

109 When blind Bartemius heard that Jesus called him, such was his eagerness to receive sight that he cast away his mantle, that he might hasten to Christ! O that I may thus

cast away whatever would in the least hinder my coming to the Savior; that poor, blind, & naked, I may prostrate myself wholly at his feet, and receive the true inward light of his spirit; so that being thus enlightened I may "follow him in the way", till I become fully imbued with his meek and holy tempers and dispositions of soul. Thus I shall be enlightened by the Truth; Clothed with Humility; & enriched
83 with Love. R 83 (See Vol 1. No. 7 Shaker

The following aphorisms are extracted from the writings of
William Law.

110 Proud views and vain desires in our worldly employments are as truly vices and corruptions as hypochrisy in prayer, or vanity in alms. Law.

111 There can be no reason given, why vanity in our alms should make us odious to God, but what will prove any other kind of pride to be equally odious. L.

112 He that labors and toils that he may make a figure, and draw the eyes of people upon the splendor of his condition, is as far from the pious humility of a christian, as he that gives alm that he may be seen of men. L.

113 The reason why pride and vanity in our prayers and alms renders them an unacceptable service to God, is not because there is any thing particular in prayers and alms that cannot allow of pride, but because pride in no respect, nor in any thing made for man: it destroys the piety of our prayers & alms because it destroys the piety of every thing that it touches, and renders every action that it governs, incapable of being offered unto God. L.

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114 If we could so divide ourselves, as to be humble in some respects and proud in others, such humility would be of no service to us, because God requires us as truly to be humble in all our actions and designs, as to be true and honest in all our actions & designs. L.

114 As a man is not honest and true, because he is so to a great many people, or upon several occasions, but because truth & honesty is the measure of all his dealings with every body; so the case is the same in humility, or any other temper, it must be the general ruling habit of our minds and extend itself to all our actions and designs, before it can be imputed to us. L

115 As all Kinds of dishonesty destroy ~~destroy~~ our pretention to an honest principle of mind, so all Kinds of pride destroy our pretences to an humble spirit. L

116 No wonder that those prayers and alms which proceed from pride & ostentation, are odious to God; but yet it is as easy to show, that pride is as pardonable there as any where else. L.

117 If we could suppose that God rejects pride in our prayers, and alms; but bears with pride in our dress, our persons, or estates, it would be the same thing as to suppose that God condemns falsehood in some [illegible] actions, but allows it in others: for pride in one thing, differs from pride in another thing, as robbing of one man differs from the robbing of another. L.

119 If pride and ostentation is so odious that it destroys the merit of the most reasonable actions, surely it must be equally odious in those actions, which are only founded in the weakness and infirmity of our nature: as thus, alms are commanded by God, as excellent in themselves, as true instances of a divine temper, but clothes are only allowed to cover our shame; surely therefore it must at least be as odious a degree of pride, to be vain in our clothes, as to be vain in our alms. L.

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120 We are commanded to pray without ceasing as a means of rendering our souls more exalted and divine, but we are forbidden to lay up treasures upon earth; and can we think it is not as bad to be vain of those treasures which we are forbidden to lay up, as to be vain of those prayers which we are commanded to make. L

121 We must be humble, not only in such instances as are expected in the world, or suitable to our tempers, or confined to particular occasions, but in such a humility of spirit, as renders us meek and lowly in the whole course of our lives, as shows itself in our dress, our persons, our conversation, our enjoyments, the tranquility of our minds, patience under injuries, submission to superiours, and condescensions to those that are below us, and in all the outward actions of our lives. L.

122 He that rightly understands the reasonableness and excellency of charity will know that it can never be excusable to waste any of our money in pride & folly or in any needless expense. L.

123 There is nothing to be said for the wisdom of sobriety, the wisdom of devotion, the wisdom of charity or the wisdom of humility, but what is as good an argument for the wise & reasonable use of apparel. L.

124 Nothing can be said against the folly of luxury, the folly of sensuality, the folly of extravagance, the folly of prodigality, the folly of ambition, of idleness, or indulgence, but what must be said against the folly of dress. For religion is as deeply concerned in the one as the other. L.

125 If you may be vain in one thing you may be vain in every thing; for one kind of vanity differs from another as one kind of intemperance differs from another L.

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126 Tho' some people may spend most that they have in needless expensive ornaments of dress, and yet seem to be in every other respect truly pious, yet it is certainly false; for it is as impossible for a mind that is in a true state of religion to be vain in the use of clothes, as to be vain in the use of alms or devotions. L

127 A saint genteelly dressed, is as great nonsense, as an apostle in an embroidered suit. L.

128 All needless & expensive finery of dress is the effect of a disordered heart, that is not governed by the true spirit of religion. L.

129 Expensive finery of dress is not a crime because there is any thing good or evil in clothes, but because the expensive ornaments of clothing shows a foolish & unreasonable state of heart, that is fallen from right notions of human nature, that abuses the end of clothing, and turns the necessities of life into so many instances of pride & folly. L.

130 To suppose a fop of great piety, is as much nonsense, as to suppose a coward of great courage. L.

131 He that lets religion teach him, that the end of clothing is only to hide our shame and nakedness, and to secure our bodies from the injuries of weather, and that he is to glorify God by a sober and wise use of this necessity, will always know what vanity of dress is. L.

132 Bended knees, whilst you are clothed with pride; heavenly petitions, whilst you are hoarding up treasures upon earth; prayers of meekness and charity whilst your heart is the seat of spite & resentment; are as absurd, unacceptable service to God, as forms of thanksgiving from a person that lives in repinings & discontent. L.

133 If humility be the peace and rest of the soul, than no one has so much happiness from humility, as he that is the most humble. L

134 This is the state of all creatures, whether men or angels; as they make not themselves, so they enjoy nothing from themselves; if

they are great, it must be only as great receivers of the gifts of God; their power can be only so much of divine power acting in them; their wisdom can be only so much of the divine wisdom shining within them; and their light and glory, only so much of the light and glory of God shining upon them. L.

135 We may as well think to see without eyes, or live without breath as to live in the spirit of religion, without the spirit of humility. L.

136 No people have more occasion to be afraid of the approaches of pride, than those who have made some advances in a pious life. L.

137 Pride can grow as well upon our virtues as upon our vices, and steals upon us on all occasions. L.

138 Every good thought that we have, every good action that we do, lays us open to pride, and exposes us to the assaults of vanity and self-satisfaction. L.

139 Humility does not consist in having a worse opinion of ourselves than we deserve, or in abasing ourselves lower than we really are; but as all virtue is founded in truth, so humility is founded in a just sense of our weakness, misery and sin. L.

140 The weakness of our state appears from our inability to do any thing as of ourselves. In our natural state we are entirely without any power; we are indeed active beings, but can only act by a power, that is every moment lent us from God. L.

141 We have no more power of our own to move a hand or stir a foot, than to move the sun or stop the clouds. L.

142 The dependent helples poverty of our state, is a great reason for humility: For since we neither are nor can do any thing of ourselves, to be proud of any thing that we are, or of any thing that we can do, and to ascribe to ourselves glory for these things as our own ornaments, has the guilt both of stealing and lying. It has the guilt of stealing, as it

gives to ourselves those things which only belong to God. It has the guilt of lying, as it is denying the truth of our state, and pretending to be something that we are not. L.

143 Shall a creature in such a condition that he could not support himself under the shame of being known to the world in his real state: shall such a creature, because his shame is only known to God, to holy angels, and to his own conscience; shall he in the sight of God and holy angels dare to be vain and proud of himself: L.

144 No creature that had lived in innocence would have thereby got any pretense for self-honor and esteem; because as a creature, all that it is, or has, or does, is from God, and therefore the honor of all that belongs to it, is only due to God. L.

145 If a creature that is a sinner and under the displeasure of the great Governor of all the world, and deserving nothing from him but pains & punishments for the shameful abuse of his powers: if such a creature pretends to self-glory, for any thing that he is, or does, he can only be said to glory in his shame. L.

146 Turn your eyes towards heaven and fancy that you see what is doing there; that you see cherubim & seraphim and all the glorious inhabitants of that place, all united in one work; not seeking glory from one another, not laboring their own advancement, nor contemplating their own perfections, not singing their own praises, not valuing themselves and despising others, but all employed in one and the same work; all happy in one and the same joy; *casting down their crowns before the throne of God, giving glory, & honor, and power* to him alone (Rev. IV. 10.11.) Then turn your eyes to the fallen world, and consider how unreasonable & odious it must be, for poor worms, such miserable sinners, to take delight in their own fancied glories, whilst the highest & most glorious sons of heaven, seek for no other

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greatness and honor, but that of ascribing all honor and greatness and glory to God alone.' L.

147 Pride is only the disorder of the fallen worlds, it has no place amongst other beings; it can only subsist where ignorance and sensuality, lies and falsehoods, lusts & impurity reign. L.

148 The fuller of pride any one is himself, the more impatient will he be at the smallest instances of it in other people. L —

149 The less humility any one has, the more he will demand it in others. L.

150 You must recon yourself only so far humble, as you impose every instance of humility upon yourself, and never call for it in others.— So far an enemy to pride, as you never spare it in yourself, nor even censure it in other persons. L

151 Pride and humility signify nothing to you; they do you neither good nor harm, only as they are the tempers of your own heart. L

152 The love of humility is of no benefit or advantage to you, only so far as you love to see all your own thoughts words & actions governed by it; & the hating of pride, does you no good, is no perfection in you, but so far as you hate to harbor any degree of it in your own heart. L.

153 In order to set out well in the practice of humility, you must take it for granted that you are proud, that you have all your life been more or less infected with this unreasonable temper. L

154 If you find it disagreeable to your mind to entertain this opinion of your self, namely that you are proud, and can not put your self among those ~~those~~ that need to be cured of pride, you may be as sure as if an angel from heaven had told you, that you have not only much, but all your humility to seek. L.

155 You can have no greater sign of a more confirmed pride, than when you think that you are humble enough. L.

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156 How fearful are many people of having their houses poorly furnished or themselves meanly clothed for this only reason, lest other people sho should count them mean & ~~rank~~ rank them with low people. L.

157 Hate & despise all human glory, for it is nothing else but human folly. L.

158 Love Humility in all its instances, practice it in all its parts, for it is the noblest state of the soul of man; it will set your heart and affections right towards God, & fill you with every temper that is tender and affectionate towards men. L.

159 Aspire after nothing but your own purity and perfection, and have no ambition but to do every thing in so reasonable a temper that you may be glad that God is every where present, and sees and observes all your actions. L.

160 Let every day be a day of humility, condecending to all the weakness and infirmities of your fellow-creatures, cover their frailties, love their excellencies, encourage their virtues, relieve their wants, rejoice in their prosperities, compassionate their distress, receive their friendships, overlook their unkindness, forgive their malice, be a servant of servants and condescend to do the lowest offices to the lowest of mankind. L.

161 The greatest trial of humility, is an humble behavior towards your equals in age, & condition in life; therefore be careful of all the motions of your heart towards such: let all your behaviour toward them be governed by unfeined Love. L.

162 Have no desire to put any of your equals below you, nor any anger at those who would put themselves above you. If they are proud they are ill of a very bad distemper, let them therefore have your tender pity, and perhaps your meekness may prove an occasion of their cure. L.

Of Humility

163 Who will say that a love of God, a desire of pleasing him, a love of our neighbor, a love of truth, of reason and virtue, a contemplation of eternity and the rewards of piety, are not stronger motives to great and good actions, than little uncertain popular praise? L.

164 There is nothing in reality that more weakens the mind, and reduces it to meanness and slavery, nothing that makes it less master of its own actions, or less capable of following reason, than a love of praise and honor. L.

165 As praise and honor are often given to persons and things where they are not due; as that is most praised and honored, which most gratifies the humors, fashions & vicious tempers of men; so he that acts upon the desire of praise and applause, must part with every other principle; he must say black is white, put bitter for sweet & sweet for bitter, and do the meanest, basest things in order to be applauded. L.

166 In a corrupt world as this is, worthy actions are only to be supported by their own worth, where, instead of being praised and honored, they are most often reproached and persecuted. L.

167 Personal pride & affectation, a delight in beauty and fondness of finery, are tempers that must either kill all religion in the soul, or be themselves killed by it; they can no more thrive together than health and sickness. L.

168 We never are angry at others but when their opinions of us are contrary to that which we have of ourselves. L.

169 If a person in a dream is elated with the aquisition of great wealth his joy is all over as soon as he is awake and sees that it was the folly of a dream: so when a right knowledge of ourselves enters into our minds, it makes equally as great a change in all our thoughts and apprehensions. L.

Of Humility

170 Our bodies are not only poor & perising like our clothes, but they are like infected clothes, that fill you with all diseases and distempers which oppress the soul with sickly appetites and vain cravings. L.

171 Christianity has then had it most glorious effects upon your hearts, when it has changed your spirit, removed all the pride of life from you, and made you delight in humbling yourselves beneath the lowest of all your fellow-creatures. L.

172 When you go abroad let humility modesty and decent carriage, be all the state that you take upon you; and let tenderness; compassion and good nature, be all the fine breeding that you show in any place. L.

173 Love poverty, and reverence poor people; as for many reasons, so particularly for this; because our blessed Saviour was one of the number, and because you may make them all so many friends and advocates with God for you. L

174 Rejoice at every opportunity of doing an humble action and exercising the meekness of your minds; whether it be, as the scripture expresses it, in washing the saints' feet, that is, in waiting upon and serving those that are below you, or in bearing with the haughtiness & ill manners of those that are your equals, or above you. For their is nothing better than humility; it is the fruitful soil of all virtues; and every thing that is kind & good naturally grows from it. L.

175 Pray for, and practice humility, and reject every thing in dress, carriage, or conversation that has any appearance of pride. L.

176 Strive to do every thing that is praise worthy, but do nothing in order to be praised. L

177 Never allow yourself to despise those who do not follow your rules of life; but force your hearts to love them; and let humility be always

whispering it unto your ears, that you yourself will fall from those rules to morrow, if God should leave you to your own strength and wisdom. L.

178 When you have spent days and weeks well, do not suffer your hearts to contemplate any thing as your own, but give all the glory to the goodness of God, who has carried you through such rules of holy living, as you were not able to observe by your own strength; and take care to begin the next day, not as a proficient in virtue, that can do great matters but as a poor beginner, that wants the daily assistance of God to save you from the grossest sins. L.

179 It is a good rule of humility; to let no morning pass without thinking upon some frailty and infirmity of your own that may put you to confusion, make you blush inwardly, and entertain a mean opinion of yourself. L.

180 Pray that you may always appear poor, and little, & mean in your own eyes, and be fully content that others should have the same opinion of you. L.

181 See that the whole course of your life, your expense, your dress, your manner of eating, drinking, conversing, and doing every thing may be so many continual proofs of the true unfeigned humility of your heart; that you look for nothing, claim nothing, resent nothing; that you go through all the actions and accidents of life calmly and quietly, as in the presence of God, looking wholly unto him, acting wholly for him; neither seeking vain applause, nor resenting neglects, or affronts, but doing and receiving every thing in the meek and lowly spirit of our Lord and Saviour Jesus Christ. L.

182 How many saints has adversity sent to heaven? And how many sinners has prosperity plunged into misery? L.

Of Humility

183 A man seems then to be in the most glorious state, when he has conquered, disgraced and humbled his enemy; though it may be, that same conquest has saved his adversary, & undone himself. L.

184 One man succeeds in every thing and so looses all: another meets with nothing but crosses & disappointments, and thereby gains more than all the world is worth. L.

185 How envied was Alexander, when conquering the world; he built towns, set up his statues, and left marks of his glory in so many kingdoms! and how despised was the poor preacher St. Paul, when he was beaten with rods! And yet how strangely was the world mistaken in their judgment! How much to be envied was St. Paul! How much to be pittied was Alexander. L.

No.65) 186 How inconsistent to dress ourselves up in fine & costly apparel, & then ~~and then~~ get down on our knees to pray for humility. R.

No.63) 187 He that wishes to be delivered from pride must avoid every possible means of indulging it. R.

No.66) 188 The ancients, when they desired humility, rent their garments put on sackcloth, & sometimes strewed themselves with ashes. R

No.62) 189 If we truly desire humility, we must at least abstain from all occasions of pride and ostentation. R

No.68) 190 A splended mansion over the head, tends to an exaltation of the heart, and produces a feeling like that of Nebuchadnezzar, when in the pride of his spirit he said, "Is not this great Babylon which I have builded? R

191 "The proudest man on earth is but a pauper fed on the bounty of heaven". – We do not know who first said that, but is a truth as undeniable as the existence of the Great First Cause. Pittsburg Age.

192 Never fish for praise: It is not worth the bait. Burgh.

193 Do well; but do not boast of it. Burgh.

Of Humility

194 He who knows the world will not be too bashful. He who knows himself will not be impudent. Burgh

195 To excell in any thing valuable is great; but to be above conceit on account of one's accomplishments is greater. B.

196 Consider, if you have rich natural gifts you owe them to the divine bounty. B.

197 There is an affected humility more unsufferable than downright pride, as hypocrisy is more abominable than libertinism. B.

199 The modest man is seldom the object of envy. B

200 If you have a friend that will reprove your faults and foibles, consider you enjoy a blessing, which the king upon the throne cannot have. B.

201 Vanity in womankind is, if possible, more absurd than in the other sex. Men have bodily strength, authority learning, & such like pretences, for puffing themselves up with pride: But woman's only peculiar boast is beauty, for virtue and good sense are never the subjects of vanity. B.

202 A mass of flesh, blood, humors, and impurities, covered over with a well coloured skin, is the definition of beauty. B.

203 Let a person find out his own peculiar weakness, and be ever suspicious of himself on that side. B.

204 When you are dead, the letters which compose your name will be no more to you than the rest of the alphabet. B

205 It is best, if you can, to keep quite clear of the great. B

206 If the world suspect your well intended designs, be not uneasy. B

207 Providence can raise the meanest, or humble the highest; it is therefore absurd for the one to dispair or the other presume. B.

208 A submissive tractable temper is alone capable of being formed to obedience. B.

Of Humility

209 Consider, the most elegant beauty is a fair, skin, drawn over a heap of the same, flesh, blood, bones, and impurities, which compose the body of the ugliest dunghill begger. B.

210 Before any thing can be done to purpose toward bringing the passions under due subjection, it will be necessary to bring down high swelling pride and self-opinion, and to cultivate humility, the foundation of all virtues. B

211 Is there any reason to be proud of the poor attainments we can in the present state gain in knowledge, of which the perfection is, To know our own weakness? B.

212 Is that an accomplishment to be boasted of, which a blow on the head, or a week's illness will destroy. B

213 As to our attainments in virtue, or religion, to be proud on those accounts, would be to be proud of what we did not possess: for pride would anehilate all our virtues and render our religion vain. B

214 If our virtue and religion be not founded in humility, they are false; consequently of no value? B.

215 As pride was the introduction to all the moral evil we know of in the world, so humility is the only foundation upon which the structure of virtue can be raised. B.

216 The wise man endeavors to attain such a knowledge of himself, that he may neither, on one hand, act a part unworthy of himself, nor on the other, forget his present humble station, and presume on any thought or action unsuitable to it

217 It will be of great consequence to you to know what character is drawn of you by your enemy. B

218 Enemies will help you more than friends, in discovering your faults for they will aggravate what your friends will lessen. B.

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Of Humility

219 We should never think of preferring ourselves unjustly to others, raising ourselves upon their ruin. B.

220 If we loved ourselves as our Maker loves us, we should not think of being partial to our faults, but should view them with the same eye as we do those of others. B.

221 Does it at all alter the real evil of a bad action, that it was *I* who did it? Will a lie become a truth in my mouth. B.

222 Is not every man's self as much self, and as dear to him, as I am to myself. B

223 If you act only with a view to praise, you deserve none. B

224 The consciousness of having acted from principle, and without the praise or privity of any person whatever, is a pleasure superior to all that applause can yield. B.

225 Are not the great, happiest when most free of the incumbrances of Greatness? Is there any happiness in greatness? B.

226 Whoever knows his own weaknesses, and has the sense to endeavor to get rid of them, will find himself as fully employed, as a physician in a hospital. B.

227 Some men exhort others to Humility that they may the better serve themselves of them; yet is the humble man infinitely more happy, than his proud oppressor. R.

228 Flee honor and she will pursue you; seek her and she will conceal herself from your search. R.

229 The man of pride has a thousand wants, which only his own pride has created; and these render him as full of trouble as if God had created him with a thousand appetites, without creating any thing that was proper to satisfy them. Law.

230 Humility is so amiable, that it forces our esteem wherever we meet with it. There is no possibility of despising the meanest person that has it,

Of Humility

or of esteeming the greatest that wants it. Law.

231 The great difficulty of humility arises from the fact that it cannot subsist in any mind, but so far as it is dead to the world, and has parted with all desires of enjoying any greatness and honors. L.

232 In order to be truly humble, you must unlearn all those notions which you have been all your life learning from the corrupt spirit of the world. Law.

233 We must be honest, not only on particular occasions, and in such instances as are applauded in the world, easy to be performed, and free from danger or loss, but from such a living principle of justice, as makes us love truth and integrity in all its instances, follow it through all dangers, and against all opposition; as knowing that the more we pay for any truth, the better is our bargain, and that then our integrity becomes a pearl, when we have parted with all to keep it. Law.

234 As it is not only the sot that is guilty of intemperance, but every one that transgresses the right & religious measure of eating & drinking; so it should be considered, that it is not the fop only that is guilty of the vanity and abuse of dress, but every one that departs from the reasonable and religious ends of clothing. Law

235 As every argument against sottishness, is as good an argument against all kinds of intemperance; so every argument against the vanity of fops, is as good an argument against all vanity and abuse of dress. L.

236 She that only paints a little, may as justly accuse another, because she paints a great deal, as she that uses but a common finery of dress accuses another that is excessive in her finery. Law.

237 If humility be a Christian duty, then the common life of a Christian is to be a constant course of humility in all its kinds. Law

86 239 We should never consider ourselves sufficiently humble till we can hear ourselves traduced & slandered without being agitated, and loosing our serenity of mind. R 86

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Ch. II. Of Truth, Faith, & Reason.

1 Truth and reality must lie at the foundation of all moral excellence, and durable bliss. R.

2 Fiction and false views, like unsuspected counterfeit coin, may appear like reality, and give great present satisfaction; but, sooner or later, the deception will be discovered, when the sting of disappointment will succeed and be in proportion to the ever departed joy. R.

3 As we rarely or never discover the true amount of large sums without carefully considering and adding each particular item, so neither shall we ever attain to truth without patient and careful investigation. R.

4 We should always suspect the man who requires us to believe without investigation; for if he be neither dishonest nor designing he has surely imposed on his own understanding. R.

5 He that first imposes on his own understanding, by believing without examination will most probably impose on that of others if permitted. R.

6 He that has properly investigated a subject, and satisfied his own understanding with respect to its truth, far from wishing others to take it upon trust, earnestly desires them to examine for themselves. R.

7 Many cry out against reason and reasoning; yet these same ones are always ready to offer all the reasons they possess; and, we may observe, that it is only when they have none to offer they cry down reason, and require us to believe without exercising the rational faculty. R

8 The *simple* believeth every word; but the *prudent* looketh well to his going. *Prov.*

T "There lives more faith in honest doubt

Of Truth, Faith & Reason

9 Suspect the man who tells you not to doubt;† for honest doubting lies at the threshold of investigation and the discovery of truth. R 1830

†"There lives more faith in honest doubt, Believe me, than in half the creeds." Tennyson. 1860

10 When men have been unable to confute their antagonists by the force of arguments, they have had recourse to "club law", and have knocked down their opponents and all their reasonings, by the applications of guns and bayonets, & every species of physical force. Louis XIV. of France, like most of his compeers, was so convinced of the strength of this mode of reasoning, that he engraved upon his great guns the following inscription; "Ratio ultima Regum"; that is, The last argument of Kings. Dick

11 Enthusiasm on the one hand, and mad orthodoxy on the other, have made more martyrs than the simple love of truth persecuted by pagan cruelty; and all under the pretence of protecting & purifying the Church of Christ! R.

12 There is but one virtue in the eye of orthodoxy and that virtue is orthodoxy itself; — but one vice, & that vice is heresy. R.

13 A Duality in Deity is a doctrine which cannot be rationally sustained. R

14 There is but one infinite space, and to suppose too would be an obvious absurdity. R.

15 There can be but one infinite duration; two is an imposibility R.

16 The reason why there cannot be but one infinite space, is, because that absolutely occupies all the space there is; and to suppose any space left for another destroys the idea of infinity. The same may be said of infinite duration. R

17 As there can be but one infinite space or infinite duration, so neither can their be but One Infinite Power: for this must necessarily require both infinite space & infinite duration for its infinite exertion; consequently no room can be left for a second. R

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Of Truth, Faith and Reason.

18 As there can be but One infinite power, there can be but one Person, Agent, or Being who possesses it; for infinite power is as incapable of subdivision as infinity itself; and no supposable number of finite agents having subdivided & finite powers can make even an approach to infinity. R.

19 One Infinite Spirit possessing infinite Power, Wisdom, Goodness, Love— in a word all possible perfections, is *necessary*, & One is *all* that is necessary to the production of the universe of things. To suppose two or more is as unnecessary as such existences are impossible. R

20 There can be but one God— One person— One Infinite Spirit the Creator, Upholder, Preserver & Father of All. R

21 If any thing contrary to this may be supposed to exist, it can be of no use to man, nor can it be revealed to him, since it is not only beyond the scope of his conceptions, but repugnant to his rational powers. R

22 As God created man in his own image, it is fair to conclude that his rational faculties, as far as they reach, are consistent with whatever may be true in the universe: so that, as Dunlavy says, whatever is "good reason to man, is good reason to God" consequently, God can never require man to believe or practice that which is repugnant to his own understanding. R.

23 If the simple belief in one God and in Jesus Christ whom he hath sent to teach & exemplify his will, be sufficient to induce me faithfully to perform every duty, how can the belief of any thing else add to my moral excellence. R.

☞ 24 There can be no permanent happiness only in conformity to the truth & reality of things: whatsoever is forced, far-fetched or false must sooner or later fail. R.

Of Truth, Faith & Reason

1/3 25 Many assertions do not make one truth. R.

3 26 He that does nothing but that which is good, says nothing but that which is true, thinks nothing but that which is pure, need not fear being put to shame. R.

27 Goodness is the imprint which the sense of truth stamps indelibly upon the character. N.A. Review

28 When delusion had died of old age Truth will flourish in eternal vigor. N.A.R.

29 Truth renews her youth like the eagle: When to mortals she appears vanishing forever, behold like the young sun rejoicing in his course, she rises again. She is not of created things, and is therefore exempt from their destiny. God's well beloved daughter knows neither age nor decay. Before the work of creation began she was with the Father of all things; and when time shall have ceased to be, she will stand before his throne and still bask in the living light of the ineffible presence N.A.R.

30 If the world thinks that to be right which you think to be wrong, follow your own opinion, and preserve your self-respect. Consider that you would rather be honorable and despised, than be honored & despicable. N.A.R.

31 One lie requires ten others to support it; and the failure of probability in one of them ruins all. Burgh.

32 You need not tell all the truth, unless to those who have a right to know it all. But let all you tell be truth. Burgh.

33 Be sure of the fact before you loose time in searching for a cause. B.

34 Truth is the proper object of the understanding, as food is the nourishment of the body B.

35 Truths of great importance are worthy any labor the finding them out may cost. B.

Of Truth, faith & Reason

36 Less important truths are still worth searching for. Burgh

37 With how great advantage may we establish in the minds of young ones the principles of a religion strictly rational, and that will appear the more so, the more it is examined. Burgh.

38 All societies who have in any degree infringed the freedom of inquiry, have violated truth, and injured the cause of religion. Burgh

39 To come at truth, one ought to begin with throwing out of his mind every attachment to either side, and bring himself to an absolute indifference which is true, or which false. B.

40 He who wishes an opinion to be true is in danger of being misled into the belief of it upon insufficient grounds; and he who wishes it to be false, is likely to reject it inspite of sufficient evidence for its truth. Burgh.

41 The surest way of avoiding error, is careful examination. B.

42 The best way of leaving room for a change of opinion, which should always be provided for, is to be modest in delivering ones sentiments. Burgh.

43 A man may, without confusion, give up an opinion, which he declared without arrogance. Burgh.

44 "The case of those, whose secular interests have engaged them to declare themselves of a certain party; where conscience is not allowed to speak loud, enough to be heard on the side of candid and diligent examination, is the most remediless of all. Burgh.

45 The only end of true religion must be to perfect the human nature, and lead mankind to happiness. Burgh.

46 Strive to understand things as they are in themselves: do not think of conceiving them otherwise than according to their real natures. Burgh.

47 Do not pretend to believe one hair's breadth beyond what you

Of Truth, Faith & Reason

understand: you cannot if you would. Burgh.

48 Take care of false associations; Error may be ancient; truth of late discovery. The many may go wrong, while the few are in the right. B.

49 Truth stands independent of all external things. In all your researches let that be your object. Burgh

50 What matter whether an opinion be yours or your mortal enemy's? If it be true, embrace it without prejudice; if false reject it without mercy: truth has nothing to do with your self-love, or your quarrels. B.

51 The credulous man believes without sufficient evidence; the obstinate doubts without reason. Burgh.

52 The sanguine is convinced at once; the plegmatic withholds his assent long. Burgh.

23 53 "All power", said Jesus, "in heaven and earth is given me". q.d. All power – the power of God is pledged for the support of my Gospel – the truths which I have taught; because they are of God, and were given by Him. R 23

54 O Heavenly Father teach me thy truth: my desire is to believe all that is true, and practise all that I believe. R

55 Wisdom, like truth, is often the medium between two extremes B

56 A theory sincerely believed in, is much more apt to cause us to remember all in its support, & forget what there may be against, than one which is more doubted. Thomas

57 Some make a great ado about the awful sin and danger of unbelief, without considering or saying one word of the equally bad consequences of blind credulity: They seem to forget that a man is as liable to be "damned" for "believing a lie", as for disbelieving the truth. R

58 A duality is as absurd as a trinity. The idea of two is as distinct from one as three; & it is as impossible to coalesce the ideas, Unity & Duality, as Unity & Trinity. R.

Of Truth Faith & Reason

59 As we can not bring the truth to agree with our wishes, we must subject our desires to truth. R.

60 Whatever we may fancy, things keep their course; and their habitudes, correspondencies and relations, keep the same to one another. Locke

61 We can never act rationally, while, in our affections, we give temporal things the ascendency over those which are spiritual & eternal. R

62 To deceive and act the hypocrite, cost more than sincerely to be what we pretend: How base then is hypocrisy! R

63 He that would set about to seek truth must firs prepare himself with the love of it. Locke

64 Universal truth Comprehends all the real and proper qualities, relations, and dependencies, that exist in & between all things in the universe. R

65 For the sake of convenience universal truth may be divided into two departments, namely, Moral & Physical; the one relating to mind, the other to matter. R

66 All truth is precious, but Moral Truth is infinitely more important than Physical, inasmuch as it relates to the present and eternal well-being of infinite millions of immortal intelligencies. It should therefore be the chief business of man to search out and conform to the dictates of eternal truth. R

67 God is truth. Truth is increate. It eternally was, & is, & will be the same unchangeable reality. How infinitely absurd is it then for man, who is but of yesterday, to try to alter or bend the truth to his inclinations? R

68 Man will be happy just in proportion to his Knowledge of, and conformity to, the Truth; & miserable in proportion to his opposition to it. R.

Of Truth, Faith and Reason

☞ 69 We should be very cautious how we form, or adopt systems. R.

☞ 70 Whenever we become wedded to a system, either of our own or anothers our minds are liable to be so biased, that we shall wish to bend every thing in conformity to it; and in our eagerness to support the system, truth will be lost sight of. R

71 Truth is a unit; no one truth can be opposed to another truth. Any one truth harmonizes with every other truth; therefore any system or part of a system, that is foun oppose to one single truth, is opposed to all truth; and therefore must be utterly false & foundationless. R.

☞ 72 As light is pleasant to the eye, so is truth to understanding. R.

73 If I am required to sacrifice my rational faculty in order to salvation, what shall I have left worth saving? I shall be no better than a maniac or an ourangoutang. R

74 He that requires me to believe mere assertion, against the clear convictions of my own understanding, demands the surrender of my rationality, and would rob me of the principle attribute of man. R.

75 If a man be required to believe in transubstantiation, contrary to the evidence of his senses; or to renounce an opinion without any evidence of its error, such requisition is unjust, because it is not only unreasonable but impossible R.

☞ 76 Nothing fears investigation but mistrustful bigotry, or determinate ignorance. R.

☞ 77 He who feels confident of the rectitude of his opinions, & actions, fears not investigation. R

☞ 78 The fear of investigating or of being investigated are certain marks of Bigotry or dishonesty. R.

79 Truth scorns all kinds of equivocation. Anon.

Of Truth, Faith and Reason

☞ 80 Faith founded in ignorance, is always exposed to the assailes of light and truth, therefore constantly in danger. R.

☞ 81 The better a man understands the why & wherefore of a theory the less liable he is to have his faith shaken R.

☞ 82 He who through bigotry and ignorance, builds on falsehood, is under the continual necessity of guarding against the approaches of light and truth. R

83 Freedom of discussion is, and eternally must be, favorable to truth and hostile to error & falsehood. Cobbet

84 Those who are opposed to freedom of discussion on any subject, and who make use of force or authority to prevent it, may in all cases, & acting under whatever pretence, be safely considered as wishing to sustain error. Cobbet

85 The most effectual way to "shake off unbelief", is, to demonstrate truth to the understanding. R.

86 He who goes about to divest himself of unbelief by violently shakeing his body, will be about as successful as he who tries to assuage his hunger by running a foot race. R

87 The force which prejudice has upon the mind is often out of all proportion to any show of proof that may be brought in its support. Norton

88 He can swallow incredible things, whose interest prompts the resolve, not to be choked by any thing. R.

☞ 89 He that is most positive in his opinions, may, nevertheless, be positively mistaken. R.

☞ 90 I am tiard of systems and system-mongers: I desire to know nothing, to feel nothing but gospel simplicity;— to believe nothing but pure truth. R.

91 A thousand probabilities do not make one truth. Anon.

Of Truth Faith and Reason

92 He that loves truth purely for its own sake, likes it best in its pure unadorned simplicity. Great names, high sanctions, or even mighty miracles, if they do not, indeed, detract from its merits, can add nothing to its value. R.

93 A truth discovered — a duty imposed on the understanding, by reading the tattered leaf of a cast off book, is as binding on the conscience — nay, as welcome to the heart, of a sincere lover of truth, as if it were delivered fresh from the mouth of a prophet under all the agonies of inspiration. R.

94 All the reverence and regard paid to truth, on account of the "pomp & circumstance" of mighty miracles, or the awe-imparting influence of occular inspiration, is really a derogation from the reverence of truth as such; and when the impression of the marvelous is past (which will soon be the case) we shall then be able, by observing what remains, to discover how much the truth was revered purely for its own sake. R.

95 see p 52 No 186 The main ground of the many and great absurdities which abound in all theological systems, consists in the taking for granted certain first principles, which being considered the very basis of the system, are held not only too certain, but too sacred to admit of investigation or doubt. R. 56

96 We generally judge of persons and things, as they either oppose or gratify our private views; and blinded by the impetuous motions of self-love, we err easily from the judgment of truth. Kempis

97 Truth has always a sure foundation: truth is the basis of all excellence. A.

98 All truths may not be told at all times. Anon.

99 The sting of a reproof is the truth of it. A

100 Do not think of lying for the truth, or working the works of the devil for God's sake. B.

Of Truth, Faith and Reason

101 A deviation from that conduct, which suits a reasonable nature, is the very definition of moral evil. Burgh.

102 The only reason why any one has recourse to artifice and deceit, is, that he has not sagacity enough to gain his ends by proceeding in a fair and open manner. Burgh.

103 Where the understanding is faithfully exerted in the search of truth, and the active powers for attaining the real good of the creature, such a mind may be properly said to be duly regulated, and in a good condition. Burgh.

104 Honesty sometimes fails: But it is because dilligence or abilities are wanting. Otherwise it is by far an overmatch for cunning. Burgh.

105 There can nothing be imagined to be intended for the use and improvement of reasonable minds which directly and explicitly contradicts reason. Burgh.

106 If reason and revelation are both the gifts of God, it is not to be expected that they should oppose one another. Burgh.

107 Whatever doctrine of religion (even supposing it genuine) is beyond the reach of human understanding cannot be imagined necessary to be recieved, any farther than understood: for belief can not be carried the least degree beyond conception. Burgh.

108 Virtue is an attachment to rectitude and abhorrence of all moral evil, arising from reason, experience and habit. Burgh.

109 The proper definition of such a miracle as may be supposed to be worked by divine authority for proof of a revelation from God, is, An imediate and extraordinary effect of power superior to all human; exhibited in presence of a competent number of credible witnesses, in such a manner as to be subject to their deliberate examination expressly declared to be intended for establishing a doctrine in itself reasonable & useful for the improvement of mankind. B

Of Truth Faith and Reason

110 A miracle performed in confirmation of a doctrine tending to promote and establish virtue in the world, and to defeat the designs which evil beings may have against mankind, may reasonably be concluded to be wrought by the power not of a fiend, but a good spirit. Burgh.

111 No miracle whatever, nor any number of miracles would be sufficient to prove twice two to be five. Because we are more clearly certain of the proportions of numbers, than of any thing supernatural. B.

112 Christianity, as it stands in the apostolic writings, is manifestly a scheme for opening the eyes of mankind, not for blinding their understandings; for improving not confounding human reason. Burgh

113 The religion of the gospel is only the refinement and exaltation of our best faculties; and as it only requires a life of the highest reason as it only requires us to use temporal things as in reason they ought to be used, to live in such tempers as are the glory of intelligent beings, to walk in such wisdom as exalts our nature, and to practice such piety as will raise us to God; who can think it grievous to live always in the spirit of such a religion, to have every part of his life full of it, but he that would think it much more grievous, to be as the angels of God in heaven. Law.

114 He does not sufficiently understand what reason is, who does not earnestly desire to live in every thing according to it. Law.

115 If we had a religion that consisted in absurd superstitions, that had no regard to the perfection of our nature, people might well be glad to have some part of their life excused from it. Law.

116 It is an immutable law of God, that all rational beings should act reasonably in all their actions; not at this time, or in that place, or upon this occasion, or in the use of some particular thing, but at all times, & in all places, on all occasions, & in the use of all things. This is a law that is as unchangeable as God, and can no more cease to be than

God can cease to be a God of wisdom and order. Law.

117 When any being that is endued with wisdom & reason, does an unreasonable thing at any time, or in any place, or in the use of any thing, it sins against the great law of its nature, abuses itself, and sins against God, the author of that nature. L.

118 Piety requires us to renounce no ways of life, where we can act reasonably, and offer what we do to the Glory of God. Law.

119 What ever you do, as in the presence of God, as his servant, as his rational creature, who has received reason and knowledge from him; all that you can perform conformably to a rational nature, and the will of God, all this is allowed by the laws of piety; and will you think that your life will be uncomfortable, unless you may displease God, be a fool and mad, and act contrary to that reason and wisdom which he has implanted in you. Law.

120 If a man does not believe that all the world is as God's family, where nothing happens by chance, but all is guided and directed by the care and providence of a being that is all love and goodness to all his creatures; if a man do not believe this from heart, he cannot be said truly to believe in God. And yet he that has this faith, has faith enough to overcome the world & always be thankful to God. L.

121 He that believes that every thing happens to him for the best, cannot possibly complain for the want of something better. Law.

122 If you live in murmurings and complainings accusing all the accidents of life, it is not because you are a weak infirm creature but it is because you want the first principles of religion, a right belief in God. Law.

123 As the only end of the phisician is, to restore nature to its own state; so the only end of education is, to restore our rational nature to its proper state.

Of Truth, Faith and Reason

124 As sickness and diseases have created the necessity of medicines and physicians, so the change and disorder of our rational nature have introduced the necessity of education & tutors. Law

125 Education is to be considered as reason borrowed at second hand, which is, as far as it can, to supply the loss of original perfection. Law.

126 As physic may justly be called the art of restoring health, so education should be considered in no other light, than as the art of recovering to man the use of his reason. Law

127 Resignation & thanks to God are only acts of piety when they are acts of faith, trust, & confidence in the divine Goodness. Law.

128 All popular Theology, has a kind of appetite for absurdity and contradiction. If that theology went not beyon reason & common sense, her doctrines would appear too easy and familiar. Amazement must of necessity be raised: Mystery affected: Darkness and obscurity sought after: And a foundation of merit offered to the devout votaries, who desire an opportunity of subduing their rebellious reason by the the belief of the most unintelligible sophisms. Hume.

129 To oppose the torrent of religious fanaticism by such feble maxims as these, that it is impossible for the same thing to be and not to be, that the whole is greater than a part, that two and three make five, is pretending to stop the ocean with a bulrush. Hume

130 In this awfully stupendous manner, at which Reason stands aghast, and faith herself is half confounded was the grace of God to man at length manifested. Bishop Hurd. Sermons on Trinity Vol. II p. 289.

131 When it is said The Father is God, Nothing can be added to his infinity or perfection to complete our idea of God. Norton

132 Confused as men's minds have been by the doctrine of a plurality of persons in Deity, there is no one who would not shrink from expressly asserting any thing wanting to constitute the Father God in the fullest sense of the term. N

Of Truth, Faith and Reason

133 In the Father is all that we can conceive of as constituting God. In the Father therefore, exists all that we can conceive of, as constituting the One & Only God. Norton

134 In the history of other departments of science we find abundant errors and extravagancies; but Orthodox theology seems to have been the peculiar region of words without meaning; of doctrines confessedly false in their ~~in their~~ proper sense, and explained in no other, of the most portentuous absurdities put forward as truths of the highest import; and of contradictory propositions, thrown together without an attempt to reconcile them. Norton.

135 A main error running through the whole system, as well as other systems of false philosophy, is, that words possess an intrinsic meaning, not derived from the usage of men; that they are not mere signs of human ideas, but a sort of real entities, capable of signifying what transcends our conceptions, and that when they express to human reason only an absurdity, they may still be significant of a high mystery, or a hidden truth and are to be believed without being understood. Norton

136 Words are only human instruments for the expression of human ideas. Norton

137 The meaning of words is that idea or aggregate of ideas which men have associated with certain sounds or letters. They have no other meaning than what is given them by men; and this meaning must be always such as the human understanding is capable of conceiving, for we can associate with sounds or letters, no idea or aggregate of ideas, which we have not. Norton

138 Ideas with which the human understanding is conversant are all that can be expressed by words.. Norton.

139 If any being have more senses than we have, he can find no words of ours, to express to us his new perceptions. Norton

Of Truth, Faith and Reason

140 If an angel have faculties of a different nature from those which we possess, he can make no use of our language to convey to our minds the results of their exercise. Norton

141 It being impossible that words should be employed to denote any thing but human ideas; whenever they have a meaning, this meaning though liable to be mistaken, must in its own nature be capable of being fully understood. Norton

142 To talk of an incomprehensible meaning, if we use the word "incomprehensible" in a strict sense, is to employ terms which in themselves express an absurdity. It is the same sort of language as if we were to speak of an invisible illumination. Norton.

143 No one, indeed, will deny, that there are many truths incomprehensible by us; which are above reason, or in other words, which are wholly out of the grasp of our present faculties. But these truths cannot be expressed in human language. Nor while our faculties remain what they are can they be in any way revealed to us. N.

144 To reveal is to make known. But what cannot be comprehended cannot be made known & therefore cannot be revealed. Norton

145 It is said of many things that they are infinite; that space and duration are infinite; that the attributes of God are infinite; and we do not understand what is meant by infinity; we do not comprehend these truths. I answer that if we do not comprehend those propositions; if they are unintelligible, it is very idle to make them. Norton

146 It is said that we have no conception of omniscience; and yet that we make propositions concerning it which have a meaning & a very important one. I answer that they have not only an important, but a very intelligible meaning; and that this subject is of a similar kind to many others, of the nature and relations of which the

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understanding has distinct ideas, though they are subjects of which the imagination cannot form distinct conceptions. Norton

147 No ideas can be more definite considered as objects of the understanding, than those which relate to number and quantity; yet it is principally collective and aggregate ideas involving the notion of great numbers or vast quantity, that the imagination is thus able to embrace. Norton

148 When I am told that there are more than six hundred millions of inhabitants upon the earth, I understand the proposition as perfectly as when I am told that there are six individuals in a certain room. But of the latter my imagination can form a distinct conception, of the former it can not. Norton

149 . I can form no image of a figure of 20 equal sides – none which shall distinguish it from a similar figure of 19 or of 21. But I am surely able to comprehend propositions respecting such a figure with 20 sides; and I have a very clear idea of it as an object of the understanding. Norton

150 The fact that our imaginations cannot conceive of omniscience has no bearing to prove that our reason cannot comprehend the propositions which we make concerning it. Norton

151 Language cannot be formed into propositions having a meaning which meaning is not, in itself considered, fully to be comprehended. This is merely to say in other terms, that the human mind is capable of comprehending the ideas of the human mind, for no other ideas are associated with, or can be expressed by language. N.

152 What is the character of those propositions, said to be derived from the Scriptures, which are called incomprehensible; and which, it is affirmed, express mysteries above human reason? I answer that so far as they have a meaning, they are intel-

ligible; and that many of them are in fact propositions which are perfectly intelligible. Norton

153 When I am told that the same being is both God and man I recognise a very *intelligible*, though a very absurd proposition, that is, I know well all the senses which the words admit. Norton

154 When it is affirmed that "the Father is God, and the Son is God, and the Holy Ghost is God; and yet there are not three Gods but one God"; no words can more clearly convey any meaning than those propositions express the meaning, that there are three existencees of whom the attributes of God may be predicated, and yet that there is only one existence of whom the attributes of God may be predicated. But this is not an incomprehensible mystery; it is plain nonsence. Norton

155 The Athanasian creed! the doctrine of the Trinity! They have a rank odor of "the Holy apostolic court of the Inquisition". Persecution, torture, murder, all that is malignant in bigotry, and all that is loathsome in hypocrasy, have followed in their train. And who have been the victims? They have been those who have denied the truth of doctrines, which, from the very constitution of the human mind, it was impossible that [even] their persecutors [themselves] should have believed. Norton

156 Though men may, and often do believe contrarry propositions which they have never compared together, yet no man can believe an obvious contradiction. Norton.

157 Modern inquirers when they perceived in ancient authors, that some object of thought was regarded as an attribute of God, have thought it could not also be regarded as a proper person. But there is no doubt that these, however incongruous have been brought together. It was in this mode of apprehending the Divine Being that the doctrine of the Trinity had its origin. N.

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158 The Logos of the first four centuries was in the view of the Fathers both an attribute or attributes of God, and a proper person. *Norton*.

159 For the Wisdom of the Father & God of All has not its being in bare conceptions, analogous to conceptions in human minds. But if any one be capable of forming an idea of *an incorporeal being of divers forms of thought which comprehend the Logoi* [the archetypal forms] *of all things, a being endued with life, and having as it were a soul*, he will know that the Wisdom of God *who* is above every creature, pronounced rightly concerning HERSELF; The Lord created me, the beginning, his way to his work. *Origen*

57 160 It will be seen in the above that Origin not only hypostatizes, that is makes a proper person, of, the Wisdom of God, but conceives of that person as a *Female*! R. 57

161 That the conception of the same being as an attribute & a person was an object of what may strictly be called belief, is not to be maintained; for we cannot, *properly* speaking, believe a manifest contradiction. But the case was with this as with many other doctrines that have been zealously maintained. One part of it was believed at one time and another at another. It was assented to successively, not *simultaneously*. When, of the two contrary propositions embraced in the conceptions, one rose upon the mind the other set. In speaking of such doctrines as being believed, we intend at most, what may be called an alternating belief ever vibrating between two opposite opinions, and attaching itself as it is repelled or attracted, first to the one & then to the other. *Norton*.

162 An error not important may be so interwoven with an essential truth, that it can be separated only by the hazardous experiment of unraveling the whole web. *Norton*

163 A misapprehension of facts may be strongly associated with feelings prac-

tically true; their roots may be so twisted around it, that there is danger of eradicating them in the attempt to remove it. Norton

164 The communication of truth does not depend on the instructor alone: no instructor can give a child the knowledge of a man. N.

165 He to whom God had opened the treasure-house of wisdom, could not make his most willing hearers as wise as himself. Norton.

166 Putting out of view all miraculous influence upon the mind, men can be advanced in intellectual improvement only in proportion to the progress they have already made. Norton.

167 A truth, however clearly presented, must be in some accordance with the previous habits of thinking of him to whom it is addressed, in order to be clearly apprehended. Norton.

168 A truth ill apprehended, detached from the relations in which it ought to be viewed, may be more mischievous than the error which it is intended to supplant. Norton.

169 Men must be taught as our Saviour taught them, as "they are able to bear it". To have enabled his hearers fully to comprehend all facts and truths connected with Christianity, and to have freed their minds from all false conceptions concerning the Messiah and his kingdom, and every topick which has, or may be supposed to have, a bearing upon religion, could have been affected only by a miracle which almost have changed their identity. Norton.

170 The relative importance of different doctrines, the wide separation which divides what is esential in true religion from all the accessory notions that men have made a part of their religion, is very little understood at the present day, and was not better understood by the Jews eighteen centuries ago. Norton.

171 In most minds, those opinions which they believe or fancy to have any thing of a religious character are disposed without regard to perspective;

they all stand forward equal in magnitude. *Norton*

172 It is one of the most striking characterestics of the teaching of Christ, that the distinction between the esential truths of religion, and all other doctrines true or false, was never confounded by him. *Norton*

173 Questions, the discussions of which we should now regard only as an object of ridicule, have in other ages been the occasion of rancorous contention. In the fourteenth century, a dispute raged in the Greek empire concerning the question, whether the light which shone round Christ at his transfiguration was created or uncreated. Four councils were assembled, and those who affirmed it to be created, and held the consequences which were supposed to be connected with this doctrine were anathematized as worse than all other heretics. (*See Petavii Theologica Dogmatica*)

174 Long before the fourteenth century, there was a long and obstinate dispute among the Fathers & Doctors of Divinity, whether the water that issued from Christ's side when he was pierced, came out of the *pericardium* or the *pleura*! R.

175. In the defence of what we consider now as gross errors, a blind deaf bigotry has been displayed, the strength of which it is hard to estimate since the delusion has passed away. *Norton*

176 It is not yet two centuries, since the denial of the then common belief of witchcraft was regarded as implying the denial of the agency of any spiritual being, of the existence of the invisible world, and consequently as virtual atheism. *Norton*

177 For my part I have ever believed, and do now know, that there are witches. They that doubt of them, do not only deny them, but spirits; and are obliquely & of consequence a sort, not of infidels, but of atheists. *Sir Thomas Brown. Religio De Medici Part 1.*

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178 Glanville's "Sadduseismus Triumphatus", is a work in defence of the common superstition, by one of the able men of the age, in which he represents all disbelievers in witchcraft as destitute of religion N.

179 Nothing is worthy of the name of Christianity, except that which is consitent in its principles, reasonable in its requisitions, intelligible to the human mind, peaceable in its measures, and happifying to its subjects, imposing no arbitrary measures on its friends or enemies. Dunlavy

180 Although the glory of God is the ultimate end of all his works, as well as the greatest happiness and highest perfection of his creatures, whatever is planned or executed for the praise of his glory, is all done in perfect conformity with righteousness, truth, equity and every other perfection in God. So that speaking after the manner of men, we may say he consults all these in the plans which he lays out, or the decrees which he makes; and all this is done according to the understanding and reason with which man is endued by the Creator, insomuch that each one will see and be satisfied of the propriety of each plan or decree in the event of his acceptance and salvation, or convinced in the event of his rejection and condemnation. For neither is it possible that God should lay any plan or make any decree which would contradict or thwart the intelligence reason or free agency with which man is indued by his Creator, as being his offspring. Because, take away man's reason and free agency, or require that which is contrary thereto, and he is no more amenable for his actions, or subject to praise or blame. Dunlavy

181 I speak of God as the God of truth who cannot lie, and of the gospel and its proposals, and of the testimony of God in it, as being all the most liberal and fair, without any deception. The proposals then are plain and intelligible, addressed to men's understanding and reason, leaving them in the unmolested right & prerogative, to act freely, and setting them in that respect, on just and equal footing with God,

because he giveth to all a fair opportunity to plead their cause. D

182 I know it is sometimes argued that God can do with man what he will, and that he hath a right to do what he will with them. But in such a case as this it is foolish talking. We know that God hath a right to do what he will with his creatures; but we know also that it is impossible that God should will to do that which is unjust, unfair or unreasonable. Dunlavy.

183 It is probably time to remove another shelter of the enemy in souls— a grievous difficulty. Man is fallen and corrupted, his mind and conscience defiled, hence it is argued that his reason is unsafe, and it is dangerous to appeal to it in the things pertaining to the work of God, or his dealings with men for their salvation. And so far is this carried by some, that when they are completely run aground in argument, they will ward off conviction by pleading that man's reason is unsafe, and we may be mistaken. Now let it be considered to what this kind of reasoning would lead. (For such count it good reasoning.) If man's reason is so subverted and unsafe that he cannot reason safely, what is the use of offering him such an argument, for how shall he know whether it is right or wrong, just or unjust? The argument overthrows itself. Dunlavy

184 If man can not reason safely, what is the use of offering him any argument, or of using means for his conviction? D

185 It is a vain thing to appeal to man's reason to pass a verdict against itself; Satan will not cast out satan. A principle can not oppose itself. R.

60 ☞ 186 The very act of reasoning against reason, gives the lie to his arguments who uses them, and proves stronger than words can do the great excellency and propriety of Reason. R. 60

Of Truth Faith and Reason

187 If man cannot reason safely, what is the use of offering him any argument, or of using means for his conviction? And wherein is the propriety of God's addressing the reason and conscience of men in all his dealings with them? Dunlavy

188 If there be in man, no certain receptacle of evidence, no criterion of truth, no intellectual powers capable of examining & deciding on genuine faith in God or any other truth; (for faith is conviction, the fruit of evidence) then all endeavors to convince men of the truth, are void; and all the pungent arguments of the apostles and ministers of Christ are a blank, a mere affectation. Dunlavy

189 How do men come to believe that God is? or that Christ is? or that there is such a town in China as Pekin, who never saw that place? They all believe it by evidence, and there is no uncertainty or doubt in the case. Dunlavy.

190 God, before whom all things are naked & bare, & who knows men in every part, by his dealings with them proves to full evidence, that reason in man is the very same as in himself; and that man is capable of being informed and convinced of what is right and what is wrong, by the same reasons which appear just to Him. Witness Abraham; "Wilt thou also destroy the righteous with the wicked? Shall not the judge of all the earth do right?" and God agreed to his reasoning. And so it is found in every case that good reason to men is good reason to God, provided the intellectual and reasoning powers of men are divested of prejudice and left to their proper opperations. Dunlavy.

191 The reason of man tells him that it wrong to punish a just man that it is duty to relieve the distressed; to render to man his due, and to worship God. In all which & a multitude of other cases, the sameness

of reason as it exists in God and in man, is evident. Dunlavy

192 We intend not to argue that the understanding, knowledge and reasoning powers of man are equal to those of God. Man is limited to his sphere; but as far as man's reason is informed of the nature of things, its decisions accord with the mind of God. And it can not otherwise be, because the reasoning in man came from God, as his offspring and are the patterns of his own. Dunlavy

193 It is according to reason in God and in man, that man should submit to God's requirements in those things which he can not wholly comprehend, because he believes that God is the greatest, best and wisest judge. Dunlavy

194 It is evidently safe to address the reason of men for their information and conviction in things pertaining to God and salvation, and improper to reject reason in maintaining any sentiment or practice. Dunlavy.

195 To submit to right reason, as it obtains in the true order of man's mind, addressed by the revelation of God, is no other than to submit to the will of God. Dunlavy

196 To reject that which appears to the mind as unreasonable is to reject that which is opposed to the will of God; for who can suppose that God wills what is unreasonable. R.

197 God doth not require men to worship him in uncertainty, or without reason, but with the spirit & with the understanding. D.

198 The work of the ministers of Christ is, after his own example, to set forth the righteousness of God to men, and show them that in all his dealings with them he is just consistently with that reason with which he has endued them. "Come saith the Lord let us reason together." Dunlavy

199 So far as a messenger fails in showing to man the righteousness of God in all his ways, so far he comes short of the work of a minister of Christ. Dunlavy

Of Truth Faith and Reason

200 There is no *Thus saith Lord* for submitting to the dictates of arbitrary or [even] almighty power, without a rational conviction in the judgment and conscience of the propriety of the requisition. *Dunlavy.*

201 How will men be induced to render to God his due, to pay him a reasonable service, unless they can understand the reasonableness of his plans his doings and his requisitions. *Dunlavy.*

202 Gods works are not arbitrary; and it is not contrary to true obedience and real faith, for us to inquire into the reason and nature of the works of God. *Dunlavy.*

203 All people must be children in grace as well as in nature before they can be men and women of full age, grown up into him in all things, who is the head, even Christ. *Dunlavy*

204 Although Jesus enjoined it on all to become as little children, that requisition did not relate to the *understanding* of the spiritual nature of his work & Kingdom but to simplicity of manners, + + Hence the apostle's exhortation, "Brethren, *be not children in understanding*; *howbeit, in malice be ye children*, but in understanding be ye men. *Dunlavy.*

205 My understanding, O God, is thy workmanship— thy greatest and best gift: let me neither undervalue nor degrade it; grant me to exercise it, not to *selfish* ends, but purely for thy glory. R.

206 May I never be left to confound the *understanding* with the *imagination*, nor to give the latter the ascendency over the former. R.

207 Value truth however you come by it. Who would not pick up a jewel that lay on a dung hill? *Burgh.*

208 It is necessary that we cultivate to the utmost all the faculties of our souls in the present state in order to their arriving at higher degrees of perfection hereafter. *Burgh.*

209 When men venture beyond the soundings of reason, they must expect to bring up upon the lee shore of bitter experience. Anon.

Of Truth Faith and Reason

210 We may be compelled to believe when no adequate rationale can as yet be presented; but in no case contrary to the dictates of reason and common sense. *Cultivator*

211 Usurped power delights to riot on the prostrate intellect of its victims – *Beacon*

212 On points of *faith* let senseless bigots fight,
His cant be wrong whose *life* is in the right. *Pope*

Of the Omnipresence

Shaker

62. 213 Alas, how weak, shortsighted & inconsistetit are we! We may say we feel the *power* of God within us, but would be shocked, to hear one say, "I feel *God* within me". It will do very well to say that no soul can be saved without the opperation and *indwelling* of the *Spirit* of God; we should be startled to hear one say he could not be saved without the indwelling of *God* in his soul. So we hesitate not to admit that God is *Omnipotent* – *Almighty*; but we can scarcely grant the possibility of his *Ubiquity*. We must fix him a local & circumscribed habitation, and of consequence give him a *form*, & take from him *infinity*.

See Vol 1. No. 11. Shaker

Nevertheless, we may be assured that wherever the *Power* of God is perceived or felt, there is the God of Power; since it is as absurd to suppose the power of God without God, as to suppose God without power. So, wherever the *Spirit* of God is, there is God, for "God is Spirit", and it would be as absurd to suppose the Spirit of God without God as to suppose God without Spirit. It is a mear figment of the fancy to suppose that the Spirit of God is something distinct from God, as it would be to consider the mind or spirit of man something distinct from man. The phrases "Spirit of God" & "Spirit of man" are Hebraisms, and signify no more than simply the *Being* whom we call God, and the *person* of man. Paul writes to Timothy; "The Lord Jesus Christ be with thy *spirit*". i.e. with *thee* – with *thy person*.

As to the Omnipresence of God, which is so much more difficult for some to perceive, than his Omnipotence, it will be found, that the latter cannot be rationally conceived to exist without the former. It must be admitted that wherever God is, there is *power*; and because his *presence* is infinite, his *power* must also be infinite; and it is for this very reason that his power is infinite because he is every where, there ready to do whatever he sees should be done. Again, His *Omniscience* can no more be rationally admitted without supposing his Omnipresence, than can his omnipotence. Inasmuch as he is everywhere present, he, in every place *sees* & *knows* all that exists or takes place; and happy is he who believes that nothing, the most minute, can take place without at least his notice. "The very hairs of your head," said Jesus, are all numbered, and not one of them falls to the ground without your Heavenly Father's notice — not one sparrow falls to the ground without your Father". How could he have taught the ubiquity of God in stronger language? How more clearly & cogently could he have set forth the infinity of his power and providence, his goodness & government, even in the most minute things? Happy are they who heartily & habitually believe in this omnipresence & infinite goodness of God their Heavenly Father; who are reconciled to every thing which he permits; who *see* his footsteps in every thing without them and *feel* Him "working within them to will and to do of his own good pleasure", being conscious that they are daily faithful coworkers with him.

If it be difficult to conceive of the ubiquity of Deity, how shall we comprehend his *Eternity*? How shall we grasp the tremendous thought that "*He Inhabiteth Eternity*"! — That all time, all being, & all possible events, *past*, *present* & *to come*, are alike intimately with him & before him, so that he "*inhabits*", dwells in, & comprehends the whole, as clearly and fully as the least parts? — That as he inhabits & fills *infinite space*, so he as minutely & perfectly, inhabits, & comprehends *infinite duration*

Yet all this is but a faint & inadequate idea of his Infinity. Our ideas on this subject must always be imperfect, and can only amount to this, that after extending them to the utmost bounds of thought on every side there is still something to be added — an infinity of Greatness & glory ~~that~~ p. 197
See p. 198

Ch. III. Of Devotion and Love

1 Devotion signifies a life given or devoted to God. Law

2 He is the devout man, who lives no longer to his own will, or the way and spirit of the world, but to the sole will of God, who considers God in every thing, who serves God in every thing, who makes all the parts of his common life, parts of piety, by doing every thing in the name of God, and under such rules as are conformable to his glory. Law.

3 By how much thou art attached to places and creatures, by so much thou lackest of being wholly devoted to God. R.

4 What is it to thee whether thou be in this part of space, or that, here, or there, or two hundred miles hence, if so be thou art in obedience to God? If God were thy only treasure, and to do his will thy "meat and drink", surely thou wouldst be content where ever thou shouldst be placed: God not being confined to places, persons or things, but is always found where duty calls. R

5 Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord my Redeemer. David

6 O how watchful and prayerful must I constantly be, to keep this holy heavenly frame of mind, here exhibited in the devout Psalmist. R

7 I must speak no word, indulge no train of thoughts, act from no motives but such as I believe will be acceptable to the Lord. How far am I from this! Yet to this I surely must come. R.

8 How constantly must I watch! How fervently must I pray! Oh how closely must I scrutinize and sift each thought word and action, if all I think, do & say, shall be to the acceptance and glory of God!! R.

9 When thou shalt steadfastly reject thy self, and be wholly resigned to do the will of thy Heavenly Father, thou shalt hear the divine

voice within thee, saying, "This is my beloved son in whom I am well pleased" R

10 It has been said, that "obedience is better than sacrifice"; but obedience and sacrifice both, are better still. R

11 We are often exhorted to labor for the "*quickening power of God*"; and it is certain that *every* soul needs it. But who has a distinct idea what it is? – Oh give me a *quickened*, tender, sensitive *conscience*. Let my moral sensibilities be deeply enlivened that I may sense even the distant approach of an evil thought, and shut up every avenue of my soul against it. This is that quickening power of God which will effectually shield the soul from the least stain of pollution. R.

12. We often talk of "*traveling*" in the gospel – we say we are determined to "*go on*", to "*persevere*" and "*go a head*"; but we should remember and never forget, that he that travels is continually leaving something behind. R.

13 It is impossible for us to become new creatures, any further or faster, than, *putting* off the old, we get new ideas, new motives, new objects of affection, and new every thing. R.

14 Unless we can perceive in ourselves, that we are loosing our relish for mere earthly & temporal things, and increasing in the love of those which are spiritual, heavenly & Eternal, we may be assured that we are not *traveling* – not ripening for *eternity*. R.

15. Regeneration is the beginning, progress, and completion of the image of God in the soul. *Bromley*

16. If we do not die, and die *continually* to that which is sensual and earthly, we shall never rise to that which is spiritual & heavenly. "I protest," saith Paul, "I die *daily*". R.

17. Sensual things are such as merely affect the outward senses of *seeing*, *feeling* *tasting* &c. Against all the objects that affect & gratify these (except such as ar barely necessary to subsistence) we must constantly close all the avenues of the soul senses, & turning into our own spirits, press into a spiritual state – worship

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God in the spirit – listen to the divine & infalible voice within, and see & feel & taste that Imanuel – God within us, is the only Good. R.

18 No matter how much gift, power, & Spirit of God others may possess we shall not be able to apprehend it in them, nor receive it from them, unless we have a measure of the same. "No man can come to me saith Christ except the Father draw him." – Grace must answer to grace. We can not receive the divine nature by imputation, but by impartation – not by proxy, but in our own persons. R

19 My son, if thou come to serve the Lord, prepare thy soul for temptation. Jesus.

20 He is unacquainted with the Love of God and true devotion, who feels to boast of his devotedness; and is expecting some future and outward reward for his secret devotions. R.

21 How groveling selfish and mean, would he be thought, who, professing ardently to love a friend, and often visiting and holding sweet converse with him, should be found secretly expecting, or openly demanding money as a reward of his time & pains? R.

22 Oh how unspeakably is he honored and blest, who, retiring into the closet of his own soul, can there find, and ~~can~~ be permitted to hold sweet converse with the Father of his spirit! And will he want some further and outward reward for this? Nay verily, "his reward is with him." "I," saith God to Abraham, "I am thy exceeding great reward". R.

23 He does not love God as he should who does not ardently desire to love him more. R

24 He is not sufficiently devout who does not often find reason to chide himself for his indevoutness; and instead of expecting a reward for his services, fear he may be forsaken for his remissness. R

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25 The greatest honor or privilege my soul can desire, is to do and suffer something for the honor & Glory of my heavenly Father. R.

26 Every good – every blessing which we can possibly enjoy, is the gift of God: what a shame it is to idolize the gifts, and disregard or forget the gracious Giver. R.

27 We should so use the gifts and blessings of God, whether temporal or Spiritual, as to honor & glorify the Giver. R

28 We ought not to love the Giver for the sake of the gifts, but the gifts for the sake of the Giver, that God in all things may have the uppermost seat in our affections. R.

29 God hath declared by Moses that he is "*a jealous God*"; and poor blind infidels have scoffed at such a character being ascribed to Deity; but Lord, my soul is thankful that thou hast revealed thyself to it in this loving character. Jealousy is predicated of *love*, and it is the profoundest joy of my heart that thou condescendest so deeply to love so poor a creature as I am, that thou wilt have my whole heart – all my affections, and wilt not suffer me to love any creature but for thee. R

30 Why art thou ever looking forward to some *outward* event, some wonderful change of times, men, and things in order to thy happiness? All that is necessary to thy peace, is a great change *within* – an entire reconciliation to the order of God, ~~and~~ an unshaken confidence in his goodness, and an inward sense of his unchangeable Love. R.

31 What great or good thing art thou looking forward to, to complete thy happiness? Is any thing greater, any thing better than God? And is he not as great and as good *now*, as he ever was or ever will be? Verily he is unchangeable; and if thou didst love him with all thy heart – if He were thy only hope and treasure, thou wouldst be in complete peace *now*. All that hinders thee from enjoying a fullness from the eternal fountain of all Good, is a fitness in thyself: then look at home, & work there. R

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32 Why art thou troubled at the conduct of others? Verily if the kingdom, and the greatness of the kingdom in thy whole heart were the Lord's, all would be well with thee. R.

33 The Prince of this world cometh and hath nothing in me, said Jesus; and surely if this were the case with thee, thou wouldst possess thy soul in peace. R.

34 True repentance is the turning from evil to good—from self to God. R.

35 Tears without turning will never be owned for repentance. R.

8 36 I would, said one, deny myself of such indulgences if I thought God would love me any better for it. O brother, remember, God is love. He loves thee well enough already; but thou dost not sense his love—thou dost not love Him. Thy heart and affections are on thy idols—thy indulgences. Deny thy self of these that thou mayest give thy whole heart to God: not that thou mayest thereby purchase his favor, or hire him to love thee, but that thou mayest love Him, and make room in thy heart for the constant sense & enjoyment of his love. R

8 37 God so loved the world while it lay in darkness and rebellion that he gave his well beloved son to redeem it. We need not therefor think to do something to excite him to love us; but may understand that all our prayers & penances, services & self-denials, are intended to remove the obstacles in ourselves which hinder us from loving Him with all our heart, & our neighbor as ourselves. No forms, cerimonies or self-denials are of any service any farther than they tend to promote this end; for this is more than all burnt offerings—is the end of the whole law and is the Gospel. R.

38 I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only. David.

39 Grant, O Heavenly Father, that I may fear nothing but sin; hate nothing but self; love nothing but thee & for thy sake. R.

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43. It requires but little exertion, and consequently, can be but a small exhibition of virtue, to love and ~~agree~~ unite with those who agree with us in sense and sentiment; but to cherish real love and affection f[illegible]ose who in their turn are naturally different and very disagreeable to us, requires a mighty effort — a great change in our nature, and affords proof of the attainment of a sublime degree in Divine virtue. R

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S 45 To what intent are profound thoughts, depth of mysteries and extent of knowledge, if we are destitute of that simple wisdom, which should direct our spirits aright in the little & common occurrences of every day? O for that watchful, careful, prayerful spirit, which has reference to the will of God in all things, & at all times! R.

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49. He should never repine at any loss who still hath God; and he who hath him not hath none to blame but himself. R

50 He who hath God, hath all, tho' he possess nothing, and "hath not where to lay his head". Jesus, addressing the Father, said, "All thine is mine". R

51 "Ye cannot serve God and Riches". He that serves God must make Him his only treasure; and he that serves Riches will will make it his only god. R.

52 It is much happyer not to want any creaturely thing, than wanting, to have our want supplied; for every lust or appetite we subdue, leaves us the freer to give our hearts wholly to God, who is the true source and fountain of all Bliss. R

53 Leave desire and thou shalt find rest. *Thomas a Kempis.*

54 If we are but faithful to wean ourselves inwardly from the creatures, so as to hinder them resting in the heart, which God has reserved to himself, there to be honored, adored and loved, we shall quickly taste that pure joy, which God never fails to give a soul that is free and disengaged from all worldly affection. *Fenelon*

55 The soul touched with the love of God, is like the mariners needle touched with the loadstone. As *this* through all shiftings & turnings of the ship stands ever pointing to the north, so *that* in all places, and through all affairs, has its eye fixed on God. *Gregory Lopez.*

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59 Thinkest thou that God will be pleased with thee, & unite with thy narrow partialities in favor of this one and against another? They are all equally his, and thou art no more so than the meanest. R.

60 Thou shouldst not harbor one feeling against any human being, much less shouldst thou speak even one word against any; for they are all the creatures of thy Heavenly Father, who is always present with thee; and the work-man does not like to hear his workmanship spoken ill of to his face. R.

61 "The fear of the Lord is the *beginning* of wisdom"; but it is not the *end*. To love God with all the heart, is the end of all perfection. "Once," said Mother Ann, "I served God through fear; but now I serve him through love". R.

62 God should be loved with all the heart, as if he were the only Being in the whole universe worthy of love, for this indeed is true; and from this central principle our love should flow out in every direction, as rays of light from a center to every creature which he has made, because it is the work of *his* hands; each of which should be loved in the proportion which it manifests his Wisdom and Goodness. This only is pure and impartial love. R

63 If thou findest but little to do and to suffer for righteousness' sake, be the more faithful to do and suffer that little with cheerfulness. R

64 Every love is impure in the proportion that it has *self* for its *end*; and dangerous in the degree which it ministers gratification to self. R.

65 O how foolish is he who defiles his spirit, sacrifices a pure conscience and the love of God, for the sake of pleasing and gaining the love of creatures! R.

66 Private & internal devotion tends to improve the affections; reading and reflection the understanding. R.

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67 O Heavenly Father, I thank thee for the inward sense of thy presence; for the longing desire – the stirring inspiration of that holy seed which thou hast preserved within me, and which continually and ardently tends to a reunion with thee. O that I may be constantly disposed to listen to and obey its soft whispers; to reject every thing – deny every thing, that would in the least hinder or retard my rapid assimilation with the divine nature. Oh strip me of Earth & earthly desires; deliver me from myself & self-dependency, that I may truly & and continually, O Heavenly Father, renounce self and cleave to thee – do thy will and not my own – serve thee and not myself – obey thy voice and not the dictates of my own selfish desires. Amen. R

68 However pleasing it may be at the present to follow our own inclinations, nothing will give peace in the end but righteousness, and nothing is righteous but to deny ourselves & do the will of God. R

69. He that joys in any thing except God will sooner or later come to sadness; for all creatures are transient and changeable. R.

70 It is better to trust in the Lord, than to put confidence in man. David

71 It is better to trust in the Lord, than to put confidence in Princes [נדיבים Great ones] D.

72 The Lord is on my side; I will not fear: what can man do to me? [לי for me?] David.

73. If our gratitude keep pace with the blessings we receive from God we must begin very early in the morning to exercise it: for his protecting care and tender love, are extended to us all the while we are sleeping. R

74. Every moment brings with it some blessing of God. R.

75. If we murmur it is not because we are destitute of very many blessings; but because we have not just as many as we want. R.

16 76. Count not that time lost which is spent in holy meditation & prayer. R

77 He may well disregard the unjust contempt of beggars, whom the King honors with his continual favors and friendships. R.

Of Devotion & Love

78 Let things heavenly, and not earthly; thing eternal, and not temporal, be uppermost in thy affections; and the constant object of all thy actions. R.

79. "I have made a covenant with my eyes, why then should I think upon a maid", saith Job. q.d. Inasmuch as I suffer not myself to look why should I even allow myself even to think on a maid? R.

80 Superstitious ceremonies & outward forms, added to the pure inward worship of the heart, is like casting sand in the scale with pure gold; though the gold is not destroyed, yet the proportional value of the mass is diminished as the weight is increased. R.

x 81 A written law, an external religion — outward forms, & bodily exercises, may produce an outward salvation, without bringing those who observe them into the true inward spiritual life, without opening in the soul that spiritual temple wherein the Father of spirits dwells — where his true spiritual worship is celebrated — where alone the soul can hold sweet communion, and holy intercourse with the Divine Nature, by which she is saved from all blindness of mind, and delivered from inward as well as outward impurities R

82 Pure, Divine, unselfish Love is incorruptible, imperishable, immortal. It is equal, impartial universal — it leaps the barriers of time and space; pervades every clime, and extending itself with equal ease to the present, the past and the future, links together in holy association the Wise, & the Good, throughout the universe of intellect. R.

83. Nothing can long delight him, who delighteth not above all things in God. R.

84. 63 Nothing great, nothing curious, nothing marvelous nor even miraculous, in creatures, tends in the least to perfect the work of regeneration. This is effected by daily self-denial, mortification and sufferings, by quietly, and patiently doing and suffering the will of God & rejecting our own. R.

Of Devotion & Love

64 85 There is a treasure which no self-seeking being ever found — which no created hand can bestow or take away — which no outward events or revolutions can destroy. It is an inward consciousness of the *Presence* & Participation of the Divine Nature, gradually, but certainly improving renewing the soul — purifying the affections, destroying the earthly, and building up the heavenly. In a word it is the conscious internal evidence given to the soul by the divine and infallible voice within, which says, *"Behold me creating all things new."* R. 64

86 As sure as there is any wisdom in praying for the Spirit of God, so sure is it that we are to make that Spirit the rule of all our actions. Law

87 As sure as it is our duty to look wholly unto God in our prayers, so sure is it, that it is our duty to live wholly unto God in our lives. Law.

88 It is as great an absurdity to suppose holy prayers, & divine petitions, without an holiness of life suitable to them, as to suppose a holy and divine life without prayer. Law

89 If religion teaches us any thing concerning eating and drinking, or spending our time and money, if it teaches us how we are to use and contemn the world; if it tells us what tempers we are to have in common life, how we are to be disposed towards all people, how we are to behave towards the sick, the poor, the old, the destitute; if it tells us whom we are to treat with peculiar love, whom we are to regard with a particular esteem; if it tells us how we are to treat our enemies, and how we are to mortify and deny ourselves, he may be very weak that can think these parts of devotion are not to be observed with as much exactness as any doctrine that relates to prayers. Law

90 If contempt of the world, and heavenly affection, is a necessary temper of Christians, it is necessary that this temper appear in the whole course of their lives, in their manner of using temporal things, because it can have no place

any where else. Law

91 If we are to love our enemies, we must make our common life a visible exercise and demonstration of that love. Law.

92 Many will fail of salvation; not because they took no care or pains about it, but because they did not take pains enough. Law

93 Weak and imperfect men shall, notwithstand their frailties and defects, be received, as having pleased God, if they have done their utmost to please him. L.

94 The rewards of piety, charity & humility, will be given to those whose lives have been a careful labor to exercise these virtues in so high a degree as they could. L

95 The measure of our love to God seems in justice to be the measure of our love of every virtue. We are to love and practice it with all our heart — And when we cease to live with this regard to virtue, we live below our nature and instead of being able to plead our infirmities, we stand chargeable with negligence. Law.

96 We are exhorted to work out our salvation with fear and trembling; because unless our heart and passions are eagerly bent upon the work of our salvation; unless holy fears animate our endeavors, and keep our consciences strict and tender about every part of our duty, constantly examining how we live, and how fit we are to die, we shall in all probability fall into a state of negligence, & sit down in such a course of life as will never carry us to the rewards of heaven. Law.

97 There is no probability that any one should do all the duty that is expected from him, or make that progress in piety which the holiness and justice of God require of him, but he that is constantly afraid of falling short of it. Law.

98 The best way for any one to know how much he ought to aspire after holiness, is to consider, not how much will make his present life easy; but to ask himself how much he thinks will make him easy at the hour of death. Law.

Of Devotion & Love

99 A Christian should consider every place as holy because God is there, and he should look upon every part of his life as a matter of holiness because it is to be offered unto God. Law.

100 As all men have the same relation to God, as all men have all their powers and faculties from God, so all men are under obligations to act for God with all their powers and faculties. Law.

101. As all things are God's, so all things are to be used and regarded as the things of God. Law.

102 For men to abuse things on earth, and live to themselves, is the same rebellion against God, as for angels to abuse things in heaven, because God is just the same Lord of all on earth, as he is the Lord of all in Heaven. Law.

103 As there is but one God and Father of us all, whose glory gives light and life to every thing that lives; whose presence fills all places, whose power supports all beings, whose providence rules all events; so every thing that lives, whether in heaven or on earth, whether they be thrones or principalities, men or angels, they must all with one spirit, live wholly to the praise & glory of this one God and Father of them all. Law.

104 As the glory of God is one and the same thing, so whatever we do suitable to it must be done with one and the same spirit. The same state and temper of mind which make our alms and devotions accepable, must also make our labor or employment, a proper offering unto God. Law.

105 Vain and earthly desires are no more allowable in our employments, than in our alms and devotions.

106 The tempers of pride and vain-glory are not only evil when they mix with our good works, but they have the same evil nature and make us odious to God, when they enter into the common busines of our employment. L.

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107 If it were allowable to indulge in covetous or vain passions in our temporal employments, it would then be allowable to be vainglorious in our devotions. L.

108 As our alms and devotions are not an acceptable service but when they proceed from a heart truly devoted to God, so our common employment cannot be reckoned a service to him, but when it is performed with the same temper and piety of heart. Law.

109. As all christians, as such, have renounced this world, to prepare themselves by daily devotion and universal holiness, for an eternal state of quite another nature, they must look upon temporal employments, as upon temporal wants and bodily infirmities; things not to be desired, but only to be endured and suffered. Law.

110 We must devote not only times and places to prayer, but be every where in the spirit of devotion, with hearts always set towards heaven, looking up to God in all our actions, and doing every thing as his servants, living in the world as in a holy temple of God, and always worshipping him, though not with our lips, yet with the thankfulness of our hearts, the holiness of our actions, and the pious and charitable use of all his gifts. Law.

111 You very well know what it is that makes the piety of your alms or devotions: now the same rules, the same regard to God, must render every thing else that you do, a fit & acceptable service unto God. Law.

112 The right religious use of every thing, and every talent, is the indispensable duty of every being that is capable of knowing right and wrong. Law.

113 The reason why we are to do any thing as unto God, & with regard to our duty, and relation to him, is the same reason, why we are to do every thing as unto God, & with regard to our duty & relation to him. Law

114 That which is a reason for our being wise and holy in the discharge of all our business, is the same reason for our being wise and holy in the use of all our money. Law.

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60 Thou shouldst not harbor one feeling against any human being, much less shouldst thou speak even one word against any; for they are all the creatures of thy Heavenly Father, who is always present with thee; and the work-man does not like to hear his workmanship spoken ill of to his face. R.

61 "The fear of the Lord is the _beginning_ of wisdom"; but it is not the _end_. To love God with all the heart, is the end of all perfection. "Once," said Mother Ann, "I served God through fear; but now I serve him through love". R.

62 God should be loved with all the heart, as if he were the only Being in the whole universe worthy of love, for this indeed is true; and from this central principle our love should flow out in every direction; as rays of light from a center to every creature which he has made, because it is the work of _his_ hands; each of which should be loved in the proportion which it manifests his Wisdom and Goodness. This only is pure and impartial love. R

63 If thou findest but little to do and to suffer for righteousness' sake, be the more faithful to do and suffer that little with cheerfulness. R

64 Every love is impure in the proportion that it has _self_ for its _end_; and dangerous in the degree which it ministers gratification to self. R.

65 O how foolish is he who defiles his spirit, sacrifices a pure conscience and the love of God, for the sake of pleasing and gaining the love of creatures! R.

66 Private & internal devotion tends to improve the affections; reading and reflection the understanding. R.

Of Devotion & Love

67 O Heavenly Father, I thank thee for the inward sense of thy presence; for the longing desire — the stirring inspiration of that holy seed which thou hast preserved within me, and which continually and ardently tends to a reunion with thee. O that I may be constantly disposed to listen to and obey its soft whispers; to reject every thing — deny every thing, that would in the least hinder or retard my rapid assimilation with the divine nature. Oh strip me of Earth & earthly desires; deliver me from myself & self-dependency, that I may truly & and continually, O Heavenly Father, renounce self and cleave to thee — do thy will and not my own — serve thee and not myself — obey thy voice and not the dictates of my own selfish desires. Amen. R

68 However pleasing it may be at the present to follow our own inclinations, nothing will give peace in the end but righteousness, and nothing is righteous but to deny our selves & do the will of God. R.

69. He that joys in any thing except God will sooner or later come to sadness; for all creatures are transient and changeable. R.

70 It is better to trust in the Lord, than to put confidence in man. David

71 It is better to trust in the Lord, than to put confidence in Princes [נדיבים Great ones] D.

72 The Lord is on my side; I will not fear: what can man do to me? [לי for me?] David.

73. If our gratitude keep pace with the blessings we receive from God we must begin very early in the morning to exercise it: for his protecting care and tender love, are extended to us all the while we are sleeping. R

74. Every moment brings with it some blessing of God. R.

75. If we murmur it is not because we are destitute of very many blessings; but because we have not just as many as we want. R.

16 76. Count not that time lost which is spent in holy meditation & prayer. R

77 He may well disregard the unjust contempt of beggars, whom the King honors with his continual favors and friendship. R.

Of Devotion & Love

78 Let things heavenly, and not earthly; thing eternal, and not temporal, be uppermost in thy affections; and the constant object of all thy actions. R.

79. "I have made a covenant with my eyes, why then should I think upon a maid," saith Job. q.d. Inasmuch as I suffer not myself to *look* why should I even allow myself even to *think* on a maid? R.

☞ 80 Superstitious ceremonies & outward forms, added to the pure inward worship of the heart, is like casting sand in the scale with pure gold; though the gold is not destroyed, yet the proportional value of the mass is diminished as the weight is increased. R.

x. 81 A written law, an external religion – outward forms, & bodily exercises, may produce an outward salvation, without bringing those who observe them into the true inward spiritual life, without opening in the soul that spiritual temple wherein the Father of spirits dwells – where his true spiritual worship is celebrated – where alone the soul can hold sweet communion, and holy intercourse with the Divine Nature, by which she is saved from all blindness of mind, and delivered from inward as well as outward impurities. R

\ 82 Pure, Divine, unselfish Love is incorruptible, imperishable, immortal. It is equal, impartial universal – It leaps the bariers of time and space; pervades every clime, and extending itself with equal ease to the present, the past and the future, links together in holy association the Wise, & the Good, throughout the universe of intellect. R.

\ 83. Nothing can long delight him, who delighteth not above all things in God. R.

9(181) \ 84. 63 Nothing great, nothing curious, nothing marvelous nor even miraculous, in creatures, tends in the least to perfect the work of regeneration. This is effected by daily self-denial, mortification and sufferings, by quickly, and patiently doing and suffering the will of God & rejecting our own. R.

Of Devotion & Love

64 85 There is a treasure which no self-seeking being ever found—which no created hand can bestow or take away—which no outward events or revolutions can destroy. It is an inward consciousness of the *Presence* & Participation of the Divine Nature, gradually, but certainly improving renewing the soul—purifying the affections, destroying the earthly, and building up the heavenly. In a word it is the conscious internal evidence given to the soul by the divine and infallible voice within, which says, *"Behold me creating all things new."* R. 64

86 As sure as there is any wisdom in praying for the Spirit of God, so sure is it that we are to make that Spirit the rule of all our actions. Law

87 As sure as it is our duty to look wholly unto God in our prayers, so sure is it, that it is our duty to live wholly unto God in our lives. Law.

88 It is as great an absurdity to suppose holy prayers, & divine petitions, without an holiness of life suitable to them, as to suppose a holy and divine life without prayer. Law

89 If religion teaches us any thing concerning eating and drinking, or spending our time and money, if it teaches us how we are to use and contemn the world; if it tells us what tempers we are to have in common life, how we are to be disposed towards all people, how we are to behave towards the sick, the poor, the old, the destitute; if it tells us whom we are to treat with peculiar love, whom we are to regard with a particular esteem: if it tells us how we are to treat our enemies, and how we are to mortify and deny ourselves, he may be very weak that can think these parts of devotion are not to be observed with as much exactness as any doctrine that relates to prayers. Law

90 If contempt of the world, and heavenly affection, is a necessary temper of Christians, it is necessary that this temper appear in the whole course of their lives, in their manner of using temporal things, because it can have no place

any where else. Law

91 If we are to love our enemies, we must make our common life a visible exercise and demonstration of that love. Law.

92 Many will fail of salvation; not because they took no care or pains about it, but because they did not take pains enough. Law

93 Weak and imperfect men shall, notwithstand their frailties and defects, be received, as having pleased God, if they have done their utmost to please him. L.

94 The rewards of piety, charity & humility, will be given to those whose lives have been a careful labor to exercise these virtues in so high a degree as they could. L.

95 The measure of our love to God seems in justice to be the measure of our love of every virtue. We are to love and practice it with all our heart — And when we cease to live with this regard to virtue, we live below our nature and instead of being able to plead our infirmities, we stand chargeable with negligence. Law.

96 We are exhorted to work out our salvation with fear and trembling; because unless our heart and passions are eagerly bent upon the work of our salvation; unless holy fears animate our endeavors, and keep our consciences strict and tender about every part of our duty, constantly examining how we live, and how fit we are to die, we shall in all probability fall into a state of negligence, & sit down in such a course of life as will never carry us to the rewards of heaven. Law.

97. There is no probability that any one should do all the duty that is expected from him, or make that progress in piety which the holiness and justice of God require of him, but he that is constantly afraid of falling short of it. Law.

98 The best way for any one to know how much he ought to aspire after holiness, is to consider, not how much will make his present life easy; but to ask himself how much he thinks will make him easy at the hour of death. Law.

Of Devotion & Love

99 A Christian should consider every place as holy because God is there, and he should look upon every part of his life as a matter of holiness because it is to be offered unto God. Law.

100 As all men have the same relation to God, as all men have all their powers and faculties from God, so all men are under obligations to act for God with all their powers and faculties. Law.

101. As all things are God's, so all things are to be used and regarded as the things of God. Law.

102 For men to abuse things on earth, and live to themselves, is the same rebellion against God, as for angels to abuse things in heaven, because God is just the same Lord of all on earth, as he is the Lord of all in Heaven. Law.

103 As there is but one God and Father of us all, whose glory gives light and life to every thing that lives; whose presence fills all places, whose power supports all beings, whose providence rules all events; so every thing that lives, whether in heaven or on earth, whether they be thrones or principalities, men or angels, they must all with one spirit, live wholly to the praise & glory of this one God and Father of them all. Law.

104 As the glory of God is one and the same thing, so whatever we do suitable to it must be done with one and the same spirit. The same state and temper of mind which make our alms and devotions accepable, must also make our labor or employment, a proper offering unto God. Law.

105 Vain and earthly desires are no more allowable in our employments, than in our alms and devotions.

106 The tempers of pride and vain-glory are not only evil when they mix with our good works, but they have the same evil nature and make us odious to God, when they enter into the common business of our employment. L.

Of Devotion & Love

107 If it were allowable to indulge in covetous or vain passions in our temporal employments, it would then be allowable to be vain-glorious in our devotions. L.

108 As our alms and devotions are not an acceptable service but when they proceed from a heart truly devoted to God, so our common employment cannot be reckoned a service to him, but when it is performed with the same temper and piety of heart. Law.

109. As all christians, as such, have renounced this world, to prepare themselves by daily devotion and universal holiness, for an eternal state of quite another nature, they must look upon temporal employments, as upon temporal wants and bodily infirmities; things not to be desired, but only to be endured and suffered. Law.

110 We must devote not only times and places to prayer, but be every where in the spirit of devotion, with hearts always set towards heaven, looking up to God in all our actions, and doing every thing as his servants, living in the world as in a holy temple of God, and always worshipping him, though not with our lips, yet with the thankfulness of our hearts, the holiness of our actions, and the pious and charitable use of all his gifts. Law.

111 You very well know what it is that makes the piety of your alms or devotions: now the same rules, the same regard to God, must render every thing else that you do, a fit & acceptable service unto God. Law.

112 The right religious use of every thing, and every talent, is the indispensable duty of every being that is capable of knowing right and wrong. Law.

113 The reason why we are to do any thing as unto God, & with regard to our duty, and relation to him, is the same reason, why we are to do every thing as unto God, & with regard to our duty & relation to him. Law

114 That which is a reason for our being wise and holy in the discharge of all our business, is the same reason for our being wise and holy in the use of all our money. Law.

Of Devotion & Love

115 As we have always the same natures, and are every where the servants of the same God, as every place is full of his presence, & every thing is equally his gift, so we must always act according to the reason of our nature; we must do every thing as the servants of God; we must live in every place as in his presence; we must use every thing, as that ought to be used, which belongs to God. Law.

116 They who confine religion to times and places, and some little rules of retirement, who think that it is being too strict and rigid to introduce religion into common life, and make it give laws to all their actions & ways of living, they who think this, not only mistake, but they mistake the whole nature of religion. Law.

117 Surely they mistake the whole nature of religion, who can think any part of their life is made more easy, for being free from it. Law.

118 They may well be said to mistake the whole nature of wisdom who dont think it desirable to be always wise. Law

119 He has not learnt the nature of piety, who thinks it too much to be pious in all his actions. Law.

120 When you go from reasonable wants, you only support some unreasonable temper, some turn of mind which every good Christian is called upon to renounce. Law

121 Gross sins are plainly seen & easily avoided; but the indiscreet and dangerous use of innocent and lawful things, as it does not shock and offend our conscience, so it is difficult to make people at all sensible of the danger of it. Law.

122 Would we make a real progress in religion, we must not only abhor gross and notorious sins, but we must regulate the inocent & lawful parts of our behaviour, and put the most common and allowd actions of life under the rules of discretion and piety. Law

123 It is better to be holy than to have holy prayers. Law

Of Devotion Love

124 If you rather choose to be an Idle epicure, than to be unfaithful; if you rather choose to live in lust and sensuality than to injure your neighbor in his goods, you have made no better provision for the favor of God, than he who rather choose to rob a house than to rob a church. Law.

125 The abusing of our nature, is as great a disobedience against God, as the injuring our neighbor; and he that wants piety towards God, has done as much to damn himself as he that wants honesty towards men. L

126 Every argument that proves it necessary for all men, in all stations of life, to be truly honest, proves it equally necessary for all men, in all stations of life, to be truly holy and pious, and to do all things in such a manner as is suitable to the glory of God. Law.

127 The reason why we are to pray to God, & praise him with hymns & psalms of thanksgiving, is this: because we are to live wholly unto God, and glorify him in all possible ways. It is not because the praises of words, or forms of thanksgiving, are more particularly parts of piety, or more the worship of God than other things; but it is because they are possible ways of expressing our dependence, our obedience & devotion to God. Law

128 If this be the reason of verbal praises & thanksgiving to God, because we are to live to him in all possible ways, then it plainly follows that we are equally obliged to worship and glorify God in all our actions, that can be turned into acts of piety & obedience to him. Law

129 As actions are of much more significancy than words, it must be a much more acceptable worship of God to glorify him in all the actions of our common life, than with any little form of words at any particular times. Law.

130 He that makes it a rule to be content and thankful in every part and accident of his life, because it comes from God, praises God in a much higher manner than he that has some set time for singing of psalms. Law

Of Devotion and Love

131 He that dares not say an ill-natured word, or do an unreasonable thing, because he considers God every where present, performs a better devotion than he that dares not miss the church. Law

132 To live in the world as a stranger and a pilgrim, using all its enjoyments as if we used them not, making all our actions so many steps towards a better life, is offering a better sacrifice to God than any forms of holy and heavenly prayers. Law.

133 He that has appointed times for the use of wise and pious prayers, performs a proper instance of devotion; but he that allows himself no times, nor any places, nor any actions, but such as are strictly conformable to wisdom and holiness, worships the Divine Nature with the most true and substantial devotion. Law.

134 Who does not know that it is better to be pure & holy than to talk about purity & holiness? Law

135 Who does not know that a man is to be reckoned no further pure, or holy, or just, than he is pure, & just in the common course of his life? Law

136 Prayers are so far from being a sufficient devotion that they are the smallest part of it. Law.

137 Words are but small things in themselves, and times of prayer are but little, if compared with the rest of our lives; so that devotion that consists of times and forms of prayer is but little compared to that devotion which is to appear in every other part & circumstance of our lives. Law

138 As it is an easy thing to worship God with forms of words, and to observe times of offering them to him, so it is the smallest kind of piety. Law

139. As it is more difficult to worship God with our substance, to honor him with the right use of our time, to offer to him the continual sacrifice of self-denial & mortification; as it requires more piety to eat and drink only for such ends as may glorify God, to undertake no labor, nor allow of any diversion, but where we can act in the name

of God; as it is most difficult to sacrifice all our corrupt tempers, correct all our passions, and make piety to God the rule & measure of all the actions of all our common life, so the devotion of this kind is a much more acceptable service unto God, than those words of devotion which we offer to him either in the church or in our closet. Law.

140 Let us suppose a person to have appointed times for praising God with psalms and hymns, and to be strict in the observance of them; let it be supposed also, that in his common life he is restless and uneasy, full of murmurings and complaints at every thing, never pleased but by chance, as his temper happens to carry him, but murmuring & repining at the very seasons, and having something to dislike in every thing that happens to him. Now can you conceive any thing more absurd and unreasonable than such a character as this? Nay, is it not certain that such forms of praise must be so far from being an acceptable devotion to God, that they must be abhorred as an abomination? Now the absurdity which you see in this instance, is the same in any other part of our life; if our common life has any contrariety to our prayers, it is the same abomination, as songs of thanksgiving in the mouth of murmurers. Law. (See Ch I. 132)

141 If you say, that an Elder must be an eminent example of Christian holiness, because of his high and sacred calling, you say right. But if you say that it is more to his advantage to be exemplary, than it is yours, you greatly mistake. For there is nothing to make the highest degree of holiness desirable to an Elder, but what makes them equally desirable to every other person. Law.

142 If there is any peace and joy in doing any action according to the will of God, he that brings the most of his actions to this rule, does most of all increase the peace & joy of his life. Law.

143 Devotion is nothing else but right apprehensions, & right affections towards God. Law.

Of Devotion and Love

144 It is true with regard to every virtue, that if you act up to every degree of it, the more happiness you have from it. And so of every vice; if you only abate its excesses, you do but little for yourself; but if you reject it in all degrees, then you feel the true ease and joy of a reformed mind. Law.

145 If a man considers what it is that he leaves when he retires to devotion, he will find it no small happiness to be so often relieved from doing nothing, or nothing to the purpose; from dull idleness, unprofitable labor or vain conversation. Law.

146 If religion commands us to live wholly unto God, and to do all to his glory, it is because every other way is living wholly against ourselves, & will end in our own shame and confusion of face. Law.

147 As every thing is dark which God does not enlighten; as every thing is senseless that has not its share of knowledge from Him; as nothing lives, but by partaking of life from Him; as nothing exists but because He commands it to be, so there is no glory or greatness but what is the glory and greatness of God. Law

148 This is that wisdom that crieth, and putteth forth her voice in the streets, that standeth at all our doors, that appealeth to all our senses teaching us in every thing and every where, by all that we see, and all that we hear, by births and burials, by sickness & health, by life and death, by pains & poverty, by misery & vanity, and by all the changes and chances of life; that there is nothing else for man to look after, no other end in nature for him to drive at, but a happiness which is only to be found in the hopes and expectations of religion. Law.

149 Surely no one will say, that he knows and feels the happiness of prayer, who does not think it worth his while to be early at it. Law.

150 It is not possible in nature for an epicure to be truly devout; he must renounce his habit of sensuality before he can relish the happiness of devotion. L.

Of Devotion & Love

151 He that turns sleep into an idle indulgence, does as much to corrupt and disorder his soul, to make it a slave to bodily appetites, and keep it incapable of all devout and heavenly tempers, as he that turns the necessities of eating into a course of gluttony. Law.

152. The habit of those who waste their time in sleep; though it does not disorder their lives, or wound their consciences as notorious acts of intemperance do; yet like any other more moderate course of indulgence, it silently and by small degrees wears away the spirit of religion, and sinks the soul into a state of dullness and sensuality. Law.

153 What conquest has he got over himself? What right hand has he cut off? What trials is he prepared for? What sacrifice is he ready to offer unto God, who cannot be so cruel to himself as to rise to prayer at such a time as the drudging part of the world are content to rise to their labor. Law.

154 When you look into the writings and lives of the first Christians you see the same spirit that you see in the scriptures. All is reality, life and action. Watchings and prayers, self-denial and mortification, was the common business of their lives. Law.

155. From the apostles' time to the present, there has been no person like them, eminent for piety, who has not, like them, been eminent for self-denial and mortification. This is the only royal way that leads to a kingdom Law.

156. When there is the same spirit in us, that there was in the apostles and primitive christians, when we feel the weight of religion as they did; when we have there faith and hope, we shall take up our cross and deny our selves, and live in such methods of motification as they did. L.

157 Christianity supposes, intends, desires, & aims at nothing else, but the raising fallen man to a divine life, to such habits of holiness, such degrees of devotion, as may fit him to enter amongst the holy inhabitants of the Kingdom of heaven. Law.

Of Devotion and Love

158. All practices that heighten and improve our true apprehensions of God; all ways of life that tend to nourish and fix our affections upon him are to be reckoned so many helps & means to fill us with devotion. L

159. A dull, uneasy, complaining spirit, which is sometimes the spirit of those that seem careful of religion, is yet of all tempers the most contrary to religion, for it disowns that God which it pretends to adore. For he sufficently disowns God, who does not adore him as a being of infinite goodness. Law.

160. Would you know who is the greatest saint in the world? It is not he who prays most; it is not he who gives most alms or fasts most, or is most eminent for temperance, chastity or justice; but it is he who is always thankful to God, who wills every thing that God wills, who receives every thing as an instance of God's goodness, and has a heart always ready to praise God for it. Law.

161. If any one would tell you the shortest way to all happiness, and all perfection; he must tell you to make it a rule to yourself to thank and praise God for every thing that happens to you. Law

162. Whatever seeming calamity happens to you, if you thank & praise God for it, you turn it into a blessing. Could you therefore work miracles, you could do no more for yourself, than by this thankful spirit; for it heals with a word speaking and turns all that it touches into happiness. Law.

163. The history of the gospel is chiefly the history of Christ's conquest over the spirit of the world. And the number of true christians is only the number of those who, following the spirit of Christ, have lived contrary to this spirit of the world. Law.

164 Who will not own that the wisdom of philosophy, the piety of religion, was always confined to a small number? And is not this expressly owning and confessing, that the common spirit and temper of the world is

neither according to the wisdom of philosophy, nor the piety of religion. Law.

165 Though human prudence seems to talk mighty wisely about the necessity of avoiding particularities, yet he that dares not be so weak as to be particular, will be often obliged to avoid the most substantial duties of Christian piety. Law

166 You would think it very absurd for a man not to value his health because he was not a phisician; or the preservation of his limbs because he was not a bonesetter, yet it is more absurd for you to neglect the improvement of your soul in piety, because you are not an apostle or an Elder. L.

167 A new commandment, saith Christ, I give unto you, that ye love one another as I have loved you. The newness of this precept did not consist in this, that men were commanded to love one another; for this was an old precept, both of the law of Moses and of nature. But it was new in this respect, that it was to imitate a new, and till then unheard of example of love; it was to love one another, as Christ had loved us. Law.

168 There is no principle of the heart that is more acceptable to God, than an universal fervent love to all mankind, wishing & praying for their happiness; because there is no principle of the heart that makes us more like God, who is love and goodness itself, and created all beings for the enjoyment of happiness. Law.

169 The greatest idea that we can frame of God is when we conceive him to be a being of infinite love and goodness; using an infinite wisdom and power for the common good and happiness of all his creatures. L.

170 The highest notion we can form of man is when we conceive him as like to God in respect to universal love as he can be; using all his finite faculties, whether of wisdom, power or prayers, for the common good of all his fellow-creatures; heartily desiring they may have all the happiness they are capable of, & as many benefits & assistances from him as his state & condition will permit him to give them. Law.

Of Devotion & Love

171 What a baseness and inequity is there in all instances of hatred envy, spite, and ill-will; if we consider that every instance of them is so far acting in opposition to God, and intending mischief & harm to those creatures which God favors, and protects, and preserves, in order to their happiness? Law.

172 An ill-natured man among God's creatures, is the most perverse creature in the world, acting contrary to that love by which himself subsists, and which alone gives subsistence to all that variety of beings that enjoy life in any part of the creation. L.

173 Whatsoever ye would that men should do unto you, even so do unto them. Though this is a doctrine of strict justice, yet it is only an universal love that can comply with it. For as love is the measure of our acting towards ourselves, so we can never act in the same manner toward other people till we look upon them with that love with which we look upon ourselves. Law

174 As we have no degree of spite, or envy at ourselves, so we cannot be disposed towards others as we are towards ourselves till we universally renounce all instances of spite, and envy & ill-will even in the smallest degrees. Law.

175 If we had any imperfection in our eyes that made us see any one thing wrong, for the same reason they would show us an hundred things wrong. So if we have any temper of our hearts, that makes us envious or spiteful, or ill-natured towards any one man, the same temper will make us envious and ill-natured towards a great many more. Law.

176 If we desire the divine virtue of love, we must exercise and practice our hearts in the love of all, because it is not Christian love till it is the love of all. Law.

177 Acts of love that proceed not from a principle of universal love are but like acts of justice that proceed from a heart not disposed to universal justice. Law.

Of Devotion & Love

178 A love which is not universal, may indeed have tenderness and affection, but it has nothing of righteousness or piety in it; it is but humor, & temper, or interest, or such a love as publicans and heathens practice. Law.

179 All particular envies and spites, are as plain departures from the spirit of Christianity, as any particular acts of injustice. For it is as much a law of Christ, to treat every body as your neighbor, and to love your neighbor as yourself, as it is a law of Christianity to abstain from theft. Law.

180 The noblest motive to universal tenderness and affection, is founded in this doctrine: God is love, and he that dwelleth in love dwelleth in God. Who, therefore, whose heart has any tendency towards God, would not aspire after this divine temper, which so changes and exalts our nature into an union with him? Law.

181 How should we rejoice in the exercise & practice of divine love, which, so often as we feel it, is so often an assurance to us, that God is in us, that we act ~~act~~ according to his spirit, who is love itself? But we must observe that love has then only this mighty power of uniting us to God, when it is so pure and universal, as to imitate that love which God bears to all his creatures. Law.

182 God wills the happiness of all beings, though it is no happiness to himself. Therefore we must desire the happiness of all beings, though no happiness cometh to us from it. Law.

183 God equally delights in the perfection of all his creatures; therefore we should rejoice in those perfections, where we see them, and be as glad to have other people perfect as ourselves. Law.

184 As God forgives all, and gives grace to all, so we should forgive all those injuries and affronts which we receive from others, and do all the good that we can to them. Law.

185 God Almighty, besides his own great example of love which ought to draw all creatures after it, has so provided for us, and made our happiness

so common to us all, that we have no occasion to envy or hate one another. Law.

186 As we cannot be happy but in the enjoyment of God, so we cannot rival, or rob one another of this happiness. Law.

187 How silly would it be to envy a man, who was drinking poison out of a golden cup? And yet who can say, that he is acting wiser than thus, when he is envying any instance of worldly greatness? Law.

188 By love I do not mean any natural tenderness, which is more or less in people according to their constitutions; but I mean a larger principle of the soul, founded in reason and piety, which makes us tender, kind and benevolent to all our fellow-creatures, as creatures of God and for his sake. Law.

189 It is the love that loves all things in God, as his creatures, as the images of his power, as the creatures of his goodness, as the parts of his family, as members of his society, that becomes a holy principle of all great and good actions. Law.

190 The love of our neighbor is only a branch of our love to God. For when we love God with all our hearts, with all our souls, and with all our strength, we shall necessarily love those beings that are so nearly related to God, that have every thing from him, and created by him, to be objects of his own eternal love. Law.

191 If I hate or despise one man in the world, I hate something that God cannot hate, & despise that which he loves. Law.

192 Can I think that I love God with all my heart, whilst I hate that which belongs only to God, which has no other master but him, which bears his image, is part of his family, and exists only by the continuance of his love towards it? It was the impossibility of this that made St. John say, That if any man saith, he loveth God, and hateth his brother, he is a liar. Law.

Of Devotion & Love

193 No love is holy or religious, till it becomes universal. Law.

194 If religion requires me to love all persons, as God's creatures, that belong to him, that bear his image, enjoy his protection and make parts of his family & household, if these are the great and necessary reasons why I should live in love and friendship with any one man in the world, they are the same great and necessary reasons why I should live in love and friendship with every man in the world: and consequently I offend against all these reasons, and break through all these ties and obligations whenever I want love towards any one man. L

195 The sin of hating or despising any one man is like the sin of hating all God's creation, and the necessity of loving any one man, is the same necessity of loving every man in the world. Law.

196 Tho many people may appear to us ever so sinful, odious, or extravagant in their conduct, we must never look upon that as the least motive for any contempt or disregard of them, but look upon them with the greatest compassion, as being in the most pitiable condition. Law

197 As it was the sins of the world, that made the Son of God become a compassionate suffering advocate for all mankind; so none is of the spirit of Christ, but he who has the utmost compassion for sinners. L

198 There is no greater sign of your own perfection, than when you find yourself all love and compassion towards those who are very weak and defective. Law.

199 You never have less reason to be pleased with yourself, than when you find yourself most angry & offended at the behaviour of others. Law

200 All sin is certainly to be hated and abhorred wherever it is; but then we must set ourselves against sin, as we do against sickness & disease, by showing ourselves tender & compassionate to the sick & diseased. Law.

201 He who has a hatred for sin which does not fill his heart with the softest & tenderest affections towards persons miserable in it, is the servant of

sin, at the same time that he seems to be hating it. Law

202 A man naturally fancies, that it is his own exceeding love of virtue that makes him not able to bear with those that want it. Law

203 We may take this for a certain rule, that the more we partake of the divine nature, the more improved we are ourselves; and the higher our sense of virtue is, the more we shall pity and compassionate those who want it. The sight of such people, instead of raising in us a haughty contempt or peevish indignation against them, will fill us with such bowels of compassion, as when we see the miseries of an hospital. Law.

204 We are to love our neighbor, that is, all mankind, not because they are wise, holy, virtuous or well-behaved; for all mankind neither ever was, nor ever will be so, therefore it is certain, that the reason of our being obliged to love them cannot be founded in their virtue. Law.

205. If their virtue or goodness were the reasons for our being obliged to love people, we should have no rule to proceed by; because though some people's virtues or vices are very notorious, yet, generally speaking, we are but very ill judges of the virtue and merit of other people. Law.

206 We are sure that the virtue or merit of persons, is not the reason of our being obliged to love them, because we are commanded to pay the highest instances of love to our worst enemies; we are to love and bless, and pray for those that most injuriously treat us. This therefore is demonstration, that the merit of persons is not the reason on which our obligation to love them is founded. Law.

217 Let us consider what that love is, which we owe to our neighbor.

It is to love him as ourselves, that is, to have all those sentiments towards him, which we have towards ourselves; to be glad of every good, and sorry for every evil that happens to him: and be ready to do him all such acts of kindness, as we are always ready to do ourselves. Law

208 The love which we are to have for our neighbor, is nothing else but a love of benevolence; it requires nothing of us, but such good wishes, tender affections, and such acts of kindness as we show to ourselves. This is all the love that we owe to the best of men; and we are never to want it in any degree to the worst, or most unreasonable man in the world. Law

209 What is the reason we are to love every man as we love ourselves? It is answered that our obligation to love all men in this manner, is founded upon many reasons: First: Upon a reason of equity; for if it is just so to love ourselves as unceasingly to desire our own happiness, it must be unjust to deny any degree of this love to others, because every man is so exactly of the same nature, and in the same condition as ourselves.. Law

210 If your own crimes and follies do not lessen your obligation to seek your own good, and wish well to yourself; neither do the follies and crimes of your neigbor lessen your obligation to wish and seek his good. Law

211 A strong reason why we are to love every man as ourselves is, because God has commanded it; and we are under further obligations to this love in imitation of God's goodness, that we may be children of our Father which is in heaven, who wills the happiness of all his creatures, and maketh his sun to rise on the evil and on the Good. Law

212 God loves us, not because we are wise, & good, and holy, but in pity to us, because we want this happiness: he loves us in order to make us good. Our love must therefore must take this course; not looking

for, or requiring the merit of our brethren, but pitying their disorders, and wishing, and wishing them all the good that they want, and are capable of receiving. Law

213 The love which we owe our brethren is only a love of benevolence; and this duty of benevolence is founded upon such reasons as never vary or change; such as have no dependence upon the qualities of persons. From whence it follows, that it is the same great sin, to want that love to a bad man, as to want it to a good man. Because he that denies any of his benevolence to a bad man, offends against all the same reasons of love, as he does that denies any benevolence to a good man: & consequently it is the same sin. Law.

214 When you let loose an ill-natured passion, either of hatred or contempt towards (as you suppose) an ill man, consider what you would think of another, that was doing the same towards a good man, and be assured that you are committing the same sin. Law.

215 You will perhaps say, How is it possible to love a good & a bad man in the same degree? Just as it is possible to be as just and faithful to a good man as to an evil man. Now are you in any difficulty about performing justice & faithfulness to a bad man? Are you in any doubts, whether you need be so just and faithful to him, as you need be to a good man? Now why is it, that you are in no doubt about it? It is because you know that justice and faithfulness are founded upon reasons that never vary nor change, that have no dependence upon the merits of men, but are founded in the nature of things, in the laws of God, and therefore are to be observed with an equal exactness towards good & bad men. Law.

216 Consider with respect to charity or love to your neighbor, that it is founded upon reasons that vary not, that have no dependance upon

the merits of men, & then you will find it as possible to perform the same exact charity, as the same exact justice to all men, whether good or bad. Law.

217 You will perhaps ask, if you are not to have a particular esteem, veneration or reverence for good men? It is answered— Yes. But this high esteem & veneration, is a thing very different from that love of benevolence which we owe to our neighbor. Law.

218. The high esteem and veneration which you have for a man of eminent piety, is no act of charity to him; it is not of pity & compassion that you so reverence him, but it is rather an act of charity to yourself, that such esteem and veneration may excite you to follow his example. L.

219. You may, and ought to love, like, & approve the life which the good man leads; but then this is only the loving of virtue, wherever we see it. And we do not love virtue with the love of benevolence, as any thing that wants our good wishes, but as something that is our proper good. Law.

220 The whole of the matter is this. The *actions* which you are to love esteem and admire, are the actions of good & pious men; but the *persons* to whom you are to do all the good you can, in all sorts of kindness & compassion, are all persons whether good or bad. Law.

221 No man is to have a high esteem, or honor for his own accomplishments or behaviour; yet every man is to love himself, that is to wish well to himself; therefore this distinction betwixt love and esteem is not only plain, but very necessary to be observed. Law.

222 If you think it hardly possible to dislike the actions of unreasonable men, and yet have a true love for them; consider this with relation to yourself. It is very possible, I hope, for you not only to dislike, but to detest and abhor a great many of your own past actions, and to accuse yourself with great folly for them. But do you then lose any of those tender sentiments towards yourself which you used to have? Do you cease to wish well to yourself? Is not the love of yourself as strong

then as any other time? Now what is thus possible with relation to ourselves, is in the same manner possible with relation to others. We may have the highest good wishes toward them, desiring for them every good that we desire for ourselves, & yet at the same time dislike their way of life. Law.

223. All that love which we may justly have for ourselves, we are in strict justice obliged to exercise towards all other men; and we offend against the great law of our nature, and the greatest laws of God, when our tempers toward others are different from those which we have toward ourselves. Law.

224. You know how it hurts you to be made the jest and ridicule of other people; how it grieves you to be robbed of your reputation, and deprived of the favorable opinion of your neighbors: if therefore you expose others to scorn & contempt in any degree; if it pleases you to see or hear of their frailties or infirmities; or if you are only loth to conceal their faults, you are so far from loving such people as yourself, that you may be justly supposed to have as much hatred for them, as you have love for yourself. For such tempers are as truly the proper fruits of hatred, as the contrary tempers are the proper fruits of love. Law.

225. As it is a certain sign that you love yourself, because you are tender of every thing that concerns you; so it is as certain a sign that you hate your neighbor, when you are pleased with any thing that hurts him. Law.

226 If the want of a true & exact charity be so great a want, that as St. Paul says, it renders our greatest virtues but empty sounds and tinkling symbals, how highly does it concern us to study every art and practice every method of raising our souls to this state of charity? Law.

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227 You think it a small matter to be peevish or ill-natured to such or such a man; but you should consider whether it be a small matter to do that, which you could not do, if you had but so much charity so much charity as to be able to recommend him to God in your prayers. *Law.*

228 You think it a small matter to ridicule one man, and despise another; but you should consider whether it be a small matter to want that charity towards these people, which christians are not allowed to want towards their most inveterate enemies. *Law.*

229 When you despise and ridicule a man, it is with no other end but to make him ridiculous & contemptible in the eyes of other men, and in order to prevent their esteem of him. How therefore can you sincerely beseech God to bless that man with the honor of his love and favor, whom you desire men to treat as worthy of their contempt. Law

230 Could you, out of love to your neighbor, desire your prince to honor him with every mark of esteem and favor, and yet at the same time, expose him to the scorn and derision of your own associates? Yet this is as possible, as to expose that man to the scorn of your fellow-creatures, whom you recommend to God in your secret prayers. *Law.*

231 You cannot despise a brother, without despising him that stands in a high relation to God & to his son Jesus Christ. Law

232 You would certainly think it a mighty impiety to treat a writing with great contempt, that had been written by the finger of God; and can you think it a less impiety to contemn and vilify a brother, who is not only the workmanship but the image of God. *Law*

233 You would justly think it great profaneness to contemn and trample on an altar or place of worship, because it was appointed to holy uses, & can you suppose it to be less profaneness to scorn & trample on a brother who so belongs to God that his very body is to be considered *the temple of the Holy Ghost*? Law

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234 Had you despised and ill-treated the virgin Mary you had been chargeable with the impiety of despising her, of whom Christ was born. And if you scorn and despise a brother, you are chargeable with the impiety of despising him, for whom Christ laid down his life. L

235. Resignation to the divine will signifies a cheerful approbation and thankful acceptance of every thing that comes from God.

236 It is not enough patiently to submit, but we must thankfully receive, and fully approve of every thing, that by the order of God's providence happens to us. For there is no reason why we should be patient, but what is as good and strong a reason why we should be thankful. Law

237 There is nothing that so powerfully governs the heart, that so strongly excites us to wise and reasonable actions, as a true sense of God's presence. Law.

238 All human spirits, the more exalted they are, the more they know their divine original, the nearer they come to heavenly spirits, by so much the more will they live to God in all their actions, and make their whole life a state of devotion. Law

239 Devotion is the greatest sign of a great and noble genius, it supposes a soul in its highest state of knowledge; and none but little and blinded minds, that are sunk into ignorence and vanity are destitute of it. Law.

240. If a human spirit should imagine some mighty prince to be greater than God, we should take it for a poor ignorant creature; all people would acknowledge such an immagination to be the height of stupidity. But if this same spirit should think it better to be devoted to some mighty prince, than to be devoted to God would not this still be a greater proof, of a poor ignorant & blinded nature? Yet this is what all people do who think any thing better, greater or wiser than a devout life. Law.

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241 If there is an infinitely wise and good Creator, in whom we live, move, and have our being, whose providence governs all things in all places, surely it must be the highest act of our understanding to conceive rightly of him; it must be the noblest instance of judgment, the most exalted temper of our nature, to worship and adore this universal providence, to conform to his laws, to study his wisdom, and to live and act every where, as if in the presence of this good and wise Creator. ~~L~~ Now he that lives thus, lives in the spirit of devotion. Law.

242 If God is wisdom, surely he must be the wisest man in the world who most conforms to the wisdom of God, who best obeys his providence who enters farthest into his designs, and does all he can, that God's will may be done on earth, as it is done in heaven. Law.

243 There is nothing that shows so great a genius, nothing that raises us above our vulgar spirits, nothing that so plainly declares an heroic greatness of mind, as great devotion. Law.

245 When you suppose a man to be a saint, or all devotion, you have raised him as much above all other conditions of life, as a philosopher is above an animal. Law.

246 As we cannot lift up a hand, or stir a foot, but by a power that is lent us from God, bold actions, not directed by the laws of God, or so many executions of his will, are no more true bravery, than sedate malice is christian patience. Law.

247 Would we exercise a true courage, we must do all in the spirit of devotion; be valient against the corruptions of the world, and the lusts of the flesh, and the temptations of the wicked; for to be daring and courageous against these enemies, is the noblest bravery that a human mind is capable of. Law

248 There is nothing wise or great, or noble, in a human spirit, but rightly to know, and heartily to worship and adore the Great God, who

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is the support and life of all spirits, whether in heaven or on earth. L

249 There is no danger of our loving God, or virtue too much; for these are proper and worthy objects of the best affections of every rational being. Burgh.

250 To look with an evil eye upon that excellence in another, which we cannot, or will not emulate, is the very disposition of an evil spirit. B

251 That which makes real and perfect goodness of disposition in any mind, is, A propensity to contribute to the happiness of others, without any view to self-interest. Burgh

-252 Self-love, being merely instinctive, has nothing praise-worthy. B-

253 To promote the happiness of others, for the sake of adding to one's own, is what the most selfish and sordid character is capable of. Burgh

254 To be truly Benevolent, is to imitate the Deity; to do good for the sake of doing good; to be bountiful from the disposition of the mind, from universal love and kindness, from rational considerations of the intrinsic excellence of that Godlike disposition; not from mere weak & effeminate softness of nature. Burgh.

256 If the Supreme Being be One, he is the proper object of the adoration of all beings, because, having all things in his absolute disposal, without the possibility of being thwarted or controled by any one, if we gain his approbation, we cannot want that of any other. Burgh

257 If God be every where present, we may be sure of being heard wherever we make our addresses to him. If he is within our very minds we cannot raise a thought to him, but he must perceive it. Burgh.

258 If God be kind and good in the most disinterested manner, & to the highest degree, even extending his bounty to the wicked, and rebellious, and preserving them in existence, who make no use of their existence but to offend him, it is reasonable to hope that he will lend a propitious ear to the humble requests of the virtuous & pious part of his creatures. B.

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259 That time must be employed in some way different from what has been yet heard of, which is applied better than to the service of God. *Burgh.*

260 Our senses, whenever we exert them, are employed upon some creature of Omnipotence; and when the mind abstracts itself from all the bodily opperations, even then it apprehends, it sees, it feels, the sustaining informing, and invigorating powers within it. It finds itself surrounded with the immensity of Divinity, and that itself and all things are established on that universal basis of existence; that all things are full of Divinity; and that his presence is the Mind within the mind. *Burgh*

261 He only is truly virtuous, who would be so, if he had no prospect of gaining more happiness by virtue than vice. *Burgh.*

262 The principal part of repentance is reformation. *Burgh.*

263 Dost thou hope for mercy from infinite Purity, who (thyself an offender) canst think of refusing mercy to thy brother? *Burgh.*

264 Dost thou imagine that in a future state of perfect benevolence, there will be *any* place found for the sordid mind, whose affections are shrunk & contracted to the narrow circle of self? *Burgh.*

265 Dost thou think there will be any happiness for thee in a state of perfect harmony and love unless thou work into thy very soul the god-like virtue of unbounded benevolence. *Burgh.*

266 Thou canst not think a disposition to cruelty, to deceit, to anger, hatred, or revenge; thou canst not think a mind given to low craft, to narrow ill-will, or to sordid selfishness, can be found fit for a state of happiness founded on universal love and kindness? Burgh

267 Thou canst not imagine that He, whose very nature is love will give happiness to one whose mind is deformed with angry and malevolent passions. *Burgh.*

268 Dost thou think ever to go to God, if thou dost not love God? Burgh.

269 There will no miracle be wrought in thy favor to *make* the fit for future happiness. B.

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270 If thou hast any thought of being hereafter a member of that universal blest society of chosen spirits, of the excellent ones of the earth, of souls formed to love, and peace and harmony, thou wilt set thyself in earnest to enrich *thy* mind with the heavenly graces of meekness, patience, forbearance, and benevolence; and in the exercise of these virtues thou wilt find joys inconceivable to the sordid sons of earth; thou wilt endeavor to be to thy fellow-creatures, even in this world, a gardian angel & a god. *Burgh.*

271 The Little Book, containing Personal or Private Rules for Holy living. First written in 1841.

Introduction

Let it be clearly understood, that the following, and all other rules and orders, have no value in themselves, only as their observance tends to promote in us, love to God and love to man. These two being perfected in us, will be the end of all laws, rules & orders.

Man was not made for Rules & Orders, but these are made for man. Whenever, therefore, you become so tenacious of rules, as to cast off charity for your brother, know that you are acting the Pharisee, and are under the influence of a false zeal.

It is the appropriate business of man to "glorify God and enjoy him forever"– to be in perpetual union with God in his own soul.

Man, indeed, can *only* be said to have existence in his own proper sphere, as man, when he, in his spirit, is in communion with the Divine Being. "To love God and keep his commandments is the *whole of man*– all besides is beast". Man, then, only exists and acts as man, precisely that portion of time, in which he is in a sensible & intentional communion & holy intercourse with God, and acting in conformity to his will: all the rest of his time, he exists as a mere uninspired animal. Alas, how much of our precious time is lost! How little of our time do we really *live*!

Here then is the true ground of all rules, orders, & self-denials – not that the observance of them constitutes *any* real holiness, but it shuts up the soul to the faith – cuts it off from the diversions of the outward vanities of time; that, like the prodigal, it may come to itself and resolve to return to its Father. Thus turning to God in the inmost ground of the soul, and coming into union with him, we find the true riches of eternity – an internal, experimental, sensible & constant communion with God in the soul. "This is eternal life" – the proper life of man.

"God only hath immortality", and it is only by coming into a sensible and perpetual union with him, that we can possess eternal life. God is the life of the soul as the air is the life of the body, and unless we continually inhale the inspiring Spirit, the soul can have no life.

"My sheep," said Christ, "hear my voice, and they follow me, and I give unto them eternal life": This he did by leading them into the knowledge and communion of the Father, as he declares. – "This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent".

The Apostle John testifies the same thing; "He that hath the Son, *hath life*. – These things I write unto you that believe – that ye may know that ye *have eternal life*". From these testimonies it is evident that they were already in possession of eternal life, and that, by reason of receiving the spirit of the Son, which brought them wholly to love and rely on God – to reject self – do all they did to please the Father, and live in a perpetual and sensible union with him. Thus God dwelt in them & they in him.

Again, this same apostle says, "And this is the record; That God *hath* [already] given to us *eternal life*: And this life is in his son. And we know that the Son of God hath been sent, and hath given us an understanding, that we might acquire a knowledge of him that is true, and we are in Him that is true, being in his Son. *This is the true God and eternal Life*". The apostle here doubtless alludes to the words of Christ, as refered to above — "*This is eternal life, to know thee the only True God*". And as it was the special mission of of Christ to teach the knowledge of the true God, and how to live in holy and internal communion with him, it was in this way that he gave or imparted to his sheep eternal life.

O then let me press into this internal, eternal life, closing the outward senses from all needless objects, that would divert and prevent the soul from the true internal union with the Eternal Father of all spirits.

Certain it is, that God can not be apprehended by the outward senses; — "No man hath seen God at any time". God is Spirit, and nothing but Spirit — the spirit of man — can apprehend God, so as to know, taste and feel that He is good. It is only in our own spirits that we can truly worship God. "Believe me", said Jesus to the woman of Samaria, "The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father ++ the true worshipers shall worship the Father *in spirit*". That is, with in their own souls; "for the Father seeketh such to worship him".

Again, Jesus declared, "That the kingdom of heaven cometh not by outward observation, lo here! or lo there! but the kingdom of heaven is *within you*". Now the kingdom of heaven is the habitation of God — the place of his throne, where he reigns, to direct and to order it; and happy is he who has perceived this reign of God coming with in him.

Paul says, "Ye are the temple of the living God; as God hath said, I will *dwell in them* and *walk in them*." Here then is the proper place of God's true worship, and here must rest the heavenly *Shekinah*, or manifestation of the *Divine Presence*; and blessed is he who has learned the heavenly art of introversion, by which he can at all times contemplate and commune with the Divine Glory.

As man is only such as the state and condition of his spirit makes him, if in his spirit he is without the sensible presence of God, he must be said to be "without God in the world". For though he *may* live among the people of God, and be surrounded with hundreds who are living temples of God, in whome he dwells; yet if he perceives not God's power and presence in his own soul, his outward relation is of little use to him: he is without God.

Those who have no idea of God, only of a being without them, and at an immence distance, can only worship him in *imagination*, which is but a little remove from *image* worship, or idolatry.

The internal apprehension of God in the soul is that rich pearl of eternity, for which we must sell all things else, in order to perpetual possession. It is the little leven hid in three measures of meal (body, soul, & spirit) which will certainly leven the whole lump if suffered duly to opperate. It is the treasure hid in the field, which, in order to purchace, we must "sell all that we have". It is the "*hiden manna*", the "*white stone*" and "*new name*", or rather, *new nature* "which is known to none save him that receiveth it", which will be given to every one that overcometh; to every one who faithfully, diligently, and successfully removes from his affections every thing that hinders the entrance, progress and perfection of this kingdom of God in his soul.

As a sense of God's presence in the soul, and that introversion of mind by which we enjoy holy intercourse with him, are the highest enjoyment and noblest exercise of the faculties, every moment thus spent is most precious; and that which is most precious one moment, is so every moment, every hour, & every day we live. Wise and happy, therefore, is he who is ever on his watch, and ready to seize every moment, when an opportunity offers, of retiring into himself, in holy intercourse with God. He that will faithfully apply himself thus, will soon learn the happy art of "praying without ceasing", and of giving thanks in all things; and yet be able to attend to all his outward duties with fidelity and much sweetness; doing service as unto the Lord.

If it be a great privilege to worship God, and hold communion with him on certain occasions, at set times, and in particular places, it must be still more great and glorious, thus to worship and hold communion, at all times, and in every place. And this we can do, as soon as the kingdom of self is so far destroyed in us, that we have no will but God's; no work but God's work; no systems, plans or schemes of our own, but are wholly given up to God, to do, and to suffer his whole will.

Rules

1. Immediately on waking, and before rising, in the morning turn the heart to God in deep feelings of gratitude for his protection through the night, and implore his assistance to begin the day aright; resolving to set out anew to live still more to his will. In this frame of mind, rise, dress, kneel, and do every thing enjoined by the order, in the love of God.

2. On going out of your room, go forth watching and takeing every step in a manner that you believe will be pleasing to your Heavenly Father. And this watchful careful frame of mind is to be kept through the whole day.

3. Lay a close restriction on your eyes. Suffer not yourself to gaze about unnecessarily; and especially keep your eyes off of females. It is

not necessary that you should gaze after them as they are passing to and fro, through the yard or halls, to see who this one is, and who that; rather drop your eyes or turn them away. Otherwise the mind will be wholly diverted and taken up with the objects of the outward senses; God will be forgotten, and the internal work, which is all-important will be neglected.

4. As much as possible, shut your ears against all sounds and talk where you have no duty.

5. Govern your tongue. Never let a jest or joke proceed out of your mouth. Always think before you speak, and, nine times out of ten you will discover that you had better hold your tongue; then be sure and do so. In short, speak no more than is precisely necessary for sociability, or to answer some reasonable and good end. Answer all pertinent questions with simplicity & affability; silly and impertinent ones with as much gravity & prudence as you can command on the occasion: and let this be done in love. If you are beset with long stories or jests imposed by others, hear them with respect, and treat the person with civility; and unless the communication be peculiarly filthy or objectionable, administer no reproof, nor show displeasure; but be sure and refrain from returning the complement. Your silence will be sufficient reproof, and the same individual will not trouble you often. Never speak a short, sharp or cross word to any human creature; nay, not even to beasts, unless it be necessary with the latter in order to govern them. Never on *any* occasion speak injuriously of any persons behind their backs, nor insultingly to their faces; and if you should hear others backbite, either take the part of the absentee or keep silence.

Never fish for praise by speaking ill of yourself, or in any other way: It is a detestable artifice; and those who condescend to flatter you on such occasions, always see through the selfish artifice, & despise it in their hearts.

What is the praise of such worth when you have obtained it? Never flatter. Never praise one of the sons or daughters of Adam to the face: it is like inflamable gas, to buoy up the creature, and is destructive of humility.

6. Govern your thoughts. As you are not allowed to speak evil of any, so do not allow yourself to think evil. Always exercise charitable thoughts and feelings toward every human creature. Paliate their crimes; excuse their failings; and cast a cloak over their foibles; and what cannot be justified, paliated, or covered, should nevertheless excite warm pity and tender compassion for the miserable perpetrator. Be specially vigilant to banish instantly from the mind, every impure or fleshly suggestion, and every train of thought which would lead that way, or have the least tendency to excite fleshly sensations. Let the integrity of the soul to do this faithfully, never be in the least marred; and in cases of strong besetments, let the soul turn to God with strong cries and tears for divine assistance, that it may not be contaminated: He that is able to save will certainly hear and deliver.

7. Be kind to all. "Give to him that asketh," and that without fail, whether it be personal assistance, or something you possess. This you are to do always as far as your ability will reach, and the duties assigned you will allow; provided the things requested be lawful. Give and perform these requests cheerfully, yea gladly; and continually watch for and desire an opportunity to do some extra service or kindness, to the least as well as the greatest, to the worst as well as the best. Make no distinctinction of character, only considering the *need* of those that ask. When night arives, look over the day and see how many such opportunities of shewing kindness, God has blessed you with through the day, and render special thanks for those favors.

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Never ask or seek for favors which you can reasonably do without; but if any thing be offered which is proper, do not refuse, but accept it with affability. It would be a kind of injustice to your brother to refuse him a share in the blessedness of giving; seeing it is "more blessed to give than receive".

8. "And be ye thankful." There are multitudes of blessings to be thankful for; and some of these must be called to mind every day; and the heart turned to God in thankfulness. Be thankful for that measure of the light and love of God which has been given you; and for that degree of deliverance from evil which you have obtained. Be thankful for sunshine; because it is "your Heavenly Father who maketh his sun to rise on the evil and on the good." Be thankful for rain; because the same benevolent Parent, "sendeth rain on the just, and the unjust." Never, therefore, suffer yourself to murmur in word or spirit, against the weather or seasons, but receive all with equal gratitude, as from the hand of your wise & gracious Heavenly Father who is the author & controler of all these things. Be particular always to give thanks for the water when you wash yourself, and when you drink that pure element, for it is the precious gift of God. Be thankful for the air you breathe; for this also is the bountiful gift of your Heavenly Father. In short, let your recollections be about you, and you will not want for occasions to turn your heart to God very many times every day, in deep felt gratitude for his innumerable blessings which surround you. Thus all your blessings will be greatly increased, and you will richly enjoy the good things of God. Even adversity, sufferings, tribulations and disappointments must be received with thanksgiving & cheerful submission, and they too will then become blessings.

9 Read nothing for mere amusement. Let alone news papers. Read such things as have a tendency to increase, rather than diminish, feelings

of devotion. And as all personal and distinguishing acquirements which are *merely* intellectual, and which constitute the *false riches of the mind*, have got to be sacraficed, as well as personal *property*, refrain carefully from making any show of such acquirements, either in conversation or writing. "Knowledge *puffeth up*, but love *buildeth up*"; therefore seek for love rather than distinction. The "*true riches*" are *Faith*, *Patience*, *Humility*, *Meekness*, and such like virtues of the soul, which are the Gifts of God. Let your *reading*, therefore, be such as will have a *tendency* to increase these.

10. "Eat to live, and not live to eat." Observe this rule rigidly, both with regard, to the *quantity* and *quality* of your food, so far as your circumstances will allow, and in accordance with the best dietetic & physiological rules which you can discover. When going to your meals, collect your thoughts, and be ready when you kneel to turn your heart to God in sincere thanks, & by no means suffer your mind to be roving *carelessly*: this would make the precious gift of kneeling at your meals a mere mock ceremony. Give thanks to God for your food, and pray that you may *only* eat such things, and such quantity as may be for the nourishment of your body and the glory of the Giver. Always think of the "*poor and needy*", when at your meals, and heartily wish them as good food as you allow yourself; always doing all you can, according to opportunity and circumstances to carry this wish into execution. Remember, you are not to "*waste the least thing*," and all you eat more than you need is worse than wasted; and every thing you eat which is more costly than cheaper things that are equally nourishing, is just as much waste as there is difference in the cost. These little wastes, continually persisted in three times a day, will, in the laps

of years amount to vast sums, and would relieve very many poor and needy. Think of eternity, and remember the fate of the rich man who "fared sumptuously every day"; and that of poor Lazarus who was thankful for the fragments that fell from the rich man's table.

11. Be content to wear as course clothes as may be allowed, rather than desire the finest. Neither soil nor wear them out more than you can help. Wear as few at a time as you can any way be comfortable with, and make them last as long as possible. Be liberal of them to the poor; but do not give the very worst. Take good care of your shoes, and never throw away a pair till they are fully worn out. Save all you can in food and clothing, & pray that these little savings may reach the poor and the needy.

12. When the labors of the day are past, examine your self carefully and see if you have faithfully observed all these rules. If you have, let your gratitude be expressed in fervent thanks to God for his help and protection. If you have failed, let your shortcoming be heartily regretted and repented of before God, and take firm resolutions, that, by divine assistence, you will do better in future. When you get into bed pull down and adjust your shirt decently, and lie in a comely decent posture, Keeping the fear of God, so that the angels may not be disgusted. Cross your hands on your breast, and fervently pray for the divine protection to be kept from all filthy dreams and carnal sensations in sleep. Thus, in faith and confidence fall sweetly to sleep in prayerful aspirations to God.

Remarks

The above rules were suggested to my mind, and practically entered into, at various periods between 1834 & '41, though they never were committed to writing till the latter period. They are not here set down in the order of time as they were adopted, but arranged according to the order of occurrences through the day, as far as that was consistent with bringing each rule under its proper head.

After finishing them in their present form, I recollected several which I had omitted; all which, however might be refered to, & comprehended in, one or other of these numbers. For instance, under rule 5th. for the government of the tongue, I had the following rule as a help to that end. Never go into either brethrens or sisters rooms or shops without business requires; nor gather to a group of brethren out of doors, where you have no duty, lest you be drawn into unnecessary & unprofitable conversation. In observing these rules I have found great blessing & protection, and am thankful to say I have found a good degree of increase in the *inward divine life*. R

272 To be delivered from the desire of a thing, is often a greater blessing of God than to obtain the thing desired R.

273 O that I may desire nothing contrary to the Internal, Eternal and only Good — that it may ever be my meat and drink to do and to suffer the will of my Heavenly Father. R.

274 O Righteous Father, who dwellest in the Inmost, I am too *outward*; my affections are too much on outward things; I dwell too much in the "*outer darkness*" of the sensual life, and therefore am not *inwardly illuminated* as I ought to be. O that I may be drawn by the powerful contactions of thy love in the *inner man* from the *external* to the *internal*, thence to the *Eternal*, till I am wholly "redeemed from the earth and from among men"; and enabled to see all things in the true light of Eternity! R.

275 If my days were numbered; If I knew that I should leave this mortal stage of existence to morrow, next week, or next month, how little should I regard all temporal accommodations and

things! How would it alter the value of a thousand conveniences and objects of affection! The poorest things would be about as good as the best. Yea, and how would it lighten every cross and every self-denial! Almost any privation could be borne for so short a time. How little should we care who was Governor or President, or about reading news papers, politics, history; or any matter that merely related to this earth! In short, we should care for nothing but the filling up the few days or hours alotted us, in doing our *duty* to God, to our fellow creatures and to our own souls.— Well, just so shall we feel in relation to all these things when we view them in the true light of *Eternity*, and are able to protest with Paul & not that we shall die to morrow, or next week— but "that we *die daily*". R.

00 276 It is not only our *duty*, but our great privilege, to enter instantly into that of dying to all earthly things which will bring them to their true value in our estimation; such as they would appear if we knew we were to die to morrow. R. 00

70 277 It will be a good criterion to try ourselves *by*, to see how much death we have gained to an evil nature, if we should ask ourselves whether our affections are as free from all earthly things, as if we knew this day were our last. R. 70

278 "Set not your affections on things on the earth, for where a man's treasure is there his heart will be." said *Jesus*

279 O that I could view all things & circumstances in the true light of *eternity*! What a wonderful change would this make in their relative value and importance! Mountains would appear but atoms, while motes would be magnified into worlds! All those losses crosses & disappointments, which afflict us so much, & appear quite insupportable, viewed through the vista of only one or two hundred years would be almost, if not entirely, invisible; while the trickling & unseen tears

of repentance and sorrow for sin — the secret & unheard sigh after righteousness and purity of heart — the tear that starts for another's woe — and, where nothing more is in our power — the secret wish — the benevolent impulse that the needy be relieved the wretched blest — these secret but habitual sensations of the soul, will make it shine with the splendor of the sun when millions of years shall have rolled away. R.

280 "I," says Paul, "count all things as dung and dross that I may win Christ". To win Christ, is to gain the same heavenly tempers and dispositions of mind that Jesus had; the essence of which was, to be wholly devoted to the will of his Heavenly Father, and to do every thing with the intention of pleasing God. R.

281 He that has the spirit of Christ, neither the mistakes nor malice of men can destroy his peace; whereas if he be destitute of that spirit, all the benevolence of God, angels, and men, cannot make him blest. R.

282 Happy is he who can say with Christ, to all men, even his worst enemies; "Think not that I shall accuse you to the Father", In my heart I love you, and my prayer is that you may be filled with all the fulness of love. R.

283 If we knew this were our last day on earth, how little should we be disposed to tell or hear vain stories. Well, if we walk in the spirit of Christ it will be our last day to be ingaged in such vanities; for if we submit ourselves to Christ, he will immediately proceed to "redeem us from the earth" and from all "*vain conversation*". R

284 He has a sure prop that leans on Him who upholds the Universe. R

285 Happiness does not consist in exemption from sufferings, but in patience to bear them R.

286 In Hebrew the word *happy* or *blest* (אשרי) is synonymous with *successful*. R

Of Devotion & Love

287 If I were placed in the current above the falls of Niagara, it would not be necessary for my peace that God should arrest the course of that mighty cataract; but simply, by a sense of his presence, to remove from me all fear, and tranquilize my soul in holy reconciliation to his will. R

288 Thousands of holy martyrs who have trusted in God; though they have not been saved from the torrent of persecuting madness, have been so shielded by an inward sense of the goodness, power, and presence of God, that all the tortures and torments which their persecutors could inflict, could not shake their confidence, nor disturb the internal quiet of the kingdom of God within them. R

289 The faithful and true Martyr Jesus, in the days of his flesh, when about to be taken by his persecutors, in the garden of Gethsemane poured out strong cries and tears to Him that was able to save, and "he was heard *so as to be saved from his fears*". His fears were removed; his soul was tranquilized, and he rested in sweet submission to God, though his enemies were suffered to crucify him. R.

290 Thousands of holy sufferers, in all ages, who have been persecuted for righteousness' sake, have possessed a *hidden life*– an internal ground of peace and joy, which wicked spirits and external tortures, could neither reach nor disturb. R.

291 How was the holy martyr Stephen shielded from fear, when the whole assembly of the Jews was enraged and gnashed on him with their teeth! He was not *only* fearless, but wholly insensible of danger or suffering, even when, in the fury of their madness they proceeded to stone him. His wrapt soul was drawn into its own center, where, in holy vision, he saw the heavens opened, and the Son of Man standing on the right hand of God; and so completely was he absorbed in the internal beatific vision, that he only noticed enough of what was going on *without*, to say of those that stoned him, "Lord lay not this sin to their charge", then sweetly fell asleep! R.

Of Devotion & Love

292 Whatever contumely or contempt, malice or maltreatment we may be called to suffer, if our own conscience condemn us not, our confidence in God, and sense of his approbation, will enable us to shake off the venemous serpent and feel no harm. R.

293 The sole cause of all mental sufferings exists only in ourselves. Whatever thing or circumstance *may* fret or irritate us, must not be considered as the *cause*, but the *occasion*. The cause lies deep within, and consists of those bad affections which are not yet mortified — that *self-love* which is not yet slain, or *self-will* which is not yet subdued. When we become fully dead to these by the cross of Christ, then we shall be filled with that charity and love of God which patiently and joyfully "endure all things." R.

294 Our Heavenly Father is the only source of all good; yet we should not serve him for the good we hope to receive to ourselves, but because he is God, and we are his creatures. Then if we should have to suffer for his sake, (which we surely shall) our motives to serve him will not change, because those relations can never change. He will still be God — our God — and we his creatures. R.

295 We should love all creatures; not because of benefits received from them; but because they are Gods creatures. Then whether they bless or curse us, treat us well, or ill, we will still love and bless them. "Bless them that curse you, and do good to them that despitefully use you". R.

296 We should so love men as not to be dependent on them for any good, or desire any good from them; but simply with a desire to do *them* good. "It is more blessed to give than to receive". R.

297 The more we are delivered from all creature dependencies, the more our souls will rest in God. Why then should we grieve when we are separated from those we love? Is not the Creator better than

the creature? Let us therefore receive joyfully the spoiling of our goods, that we may the more fully enjoy the One Only Good. R

298 If we serve God for what we expect to receive from him to ourselves, it is evident we serve him not for his own sake—because he is God, but for self's sake; that is, we serve self. The kingdom of self must be more effectually broken up than so: we must desire nothing from God, but every thing in God, & for God. R

299 There can be no true service rendered to God, but that which is given to him as God, without any reference to self. "Doth Job serve God for naught" insinuated the calumniator; "Hast thou not made a hedge about him, and blessed all the works of his hands. Put forth thy hand now and touch what he hath, and thou shalt quickly see he has worshipped thee for self's sake—he will ~~will~~ curse the to thy face." It was to put this very point to the proof that Job was, for a time, delivered into the power of the adversary; and though overwhelmed with affliction, and stripped of everything but his bear life, & that rendered most miserable, he yet clave to God, firmly protesting, "Though he slay me yet will I trust in him". Thus he was proved to be a sincere, unselfish, & true worshiper of God. R

300. The name Job [Heb. איוב] signifies the afflicted or sorrowful one; intimating that none can be known and proved to be true lovers and unselfish worshipers of God, but those who suffer deep tribulation and affliction, and become stripped of every thing appertaining to self, till they are brought into that true poverty of spirit, which will lead them to exclaim with Job of old, "I abhor myself." R.

93 301. As an instance of a zealous, self-loving worshipper of God, we may see it well displayed in the character of Jehu יהוא; who, as his name imports was full of himself, though pretending a great zeal for God. "Come," said he to Jonadab the prophet, "Come, go with me and see my zeal for the Lord"! Alas! how little did he know his own heart! How little did he think that

all this show of zeal for the Lord, was only a zeal for self! Yet that this was the case was most evident; for if he had been actuated by a simple motive to do the will of the Lord, his obedience would have been universal, and extended to every known requirement. It is, however recorded of him thus— "But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart; for he departed not from the sin of Jeroboam — he clave to the Golden Calves that were in Bethel and in Dan". Thus the zealous destroyer of idolatrous prophets and kings, was himself still an Idolater. R. 93

End of the Little Book.

Spirit of Prayer

302 To illustrate the true spirit of prayer and devotion, we will consider it in the following light. A child that has pure love and affection for its father, runs to him with simple joy & delight at every opportunity that is offered. It holds him by the hand as long as the opportunity lasts; is always rejoiced to meet him, and sorry when duty requires a temporary separation. In these little, but joyful interviews, it prattles forth in simple confidence to its father, all its sorrows and all its joys. It receives from his lips all his carresses, counsel & commands with equal delight and enters cheerfully into all his designs & wishes, and has no desire but to please and do the will of its father. This represents the state of a soul, who (by prayer and a contenual life of devotion) thankfully improves every opportunity of holding holy intercourse with God his Heavenly Father.

In contrast with this we may suppose a child full of self-love, self-will and pursuits of its own; which, though it fears, does not love its father. It is taught that it must go at stated times every day and bow & perform other acts of reverence to its father, and that if it neglect, the father will punish it with the greatest severity. Now the same self-love which prompts this child to pursue its own sports and mischiefs, may induce it to be very punctual in attending to those times and forms of reverence; not indeed because it loves its father, but because (its selfishness makes) it dreads the threatened punishment. Hence though it has no love for these acts of reverence themselves, nor for its father who requires them, yet it will carefully perform them for self's sake. These acts of reverence constitute no part of its happiness, but are only performed to escape the misery of chastisement. For this reason it always feels as if these requirements were a drawback upon its happiness – a hindrance of so much of its time from pursuing its own ends. Consequently its is always cramped, hurried and confused when in the presence of its father; is sorry when the time has arrived & glad when it is over.

To set this in another light we may suppose a third child, which is not driven to these acts of reverence by threats, and dread of punishment, but by promises of a reward, in apples, cakes and toys – such things as it loves. Now as its Father is not the object of its love, but the (objects of reward) which he has offered, though it may be very punctual in attendance, and have the appearance of love and Zeal – perhaps nearly or quite equal to the first mentioned child – yet as its motives are purely mercenary and selfish, these external exhibitions of respect to its father, though specious are unreal. Self is the idol of the childs heart. As a proof of this, let the father but with hold his wonted rewards; and though he be otherwise kind, you will see a sudden change in the love and zeal of the child. The father himself, with all his kind caresses & communications are of no account – the child is disappointed of his mercenary expectations and is full of murmuring & discontent. As soon, therefore, as it gives over all expectations of receiving any more rewards; having nothing to hope, and never having been taught to fear, it will throw off all restraint, and wholly neglect to reverence its father. Thus will it be with mercenary worshipers of God, who serve him for rewar or hire, and not from love. While the child which truly loves its father, will forget its cakes and toys, and, forsaking them, will run to its father, and be wholly satisfied with his company and carasses; hearing his counsel and doing his will. "Verily except ye become as this little child, ye can in no wise enter into the Kingdom of heaven". R.

An Original Parable.

303 A certain phycian found two poor out-cast men, lying on the ground sick, and ready to perish. Being moved with compassion, he took them up, helped them into his carriage and conveyed them to his own house, and gave them medicine & nourishing food to restore them. Like a kind father he stood over them, and with his own hands ministered to their necessities. The medicines which he gave them were bitter and disagreeable to them; and their appetites craved many things which were injurious, and the physician had much labor to persuade them to follow his directions, and to teach them why they should take the one and abstain from the other.

He said to them, "I tell you verily my friends, if you will receive and follow my counsel, and take and abstain from all which I require, it will go well with you, and you will be richly rewarded for all your pains and self-denials" By such means he prevailed on them both to follow his counsel until they were made sound. Then their kind benefactor said to them; "You are now restored to health; go your ways, and abstain from those things which I have told you would injure you, and you shall do well.

But one of them was angry, and said unto him; "Sir, did I not comply with all your commands and deny my own appetite to please you, and take all that bitter stuff at your bidding? And did you not promise me a reward if I would submit to your directions, and do you now think to turn me off thus?" The good physician answering him, said; Friend is it not a sufficient reward that thou art made whole? Nevertheless, the man departed murmuring, and accusing the good Physician of deceiving him; and defamed his name.

The other convalescent cast himself at the feet of his benefactor and with tears said to him, "O Sir, thou sayest that I may go my way, but whither shall I go? Thou hast laid me under a debt of gratitude which I can never pay: thou hast saved my life, and all that I have and am is justly thine. Suffer me to be with thee and be thy slave forever; for what is my life to me if I must depart from thee whom my soul loveth?" The kind physician had compassion on him, and embracing him said, to him, "Thou shalt indeed abide with me forever, but thou shalt not be my slave; I will this day make thee even as one of my own sons". At this the poor man was greatly comforted, and went forth joyfully, spending his life in acts of cheerful obedience, and filial love to his father & benefactor, who also dearly loved and continually blest him, making him an equal heir with the rest of his sons in the enjoyment of all things. Thus shall it be with him that serveth God for *hire*, and him that serveth him for *Love*. R.

Concerning Rewards

304 Nothing is more common among men, nor any thing more erroneous than the notion, that the good deeds they perform, as well as the self-denial they exercise in abstaining from evil, will entitle them to a *reward* from God. Every good deed that a man performs is a real benefit to himself, and greater than it can be to any other being. Every successful effort to reject evil, saves him from so much misery. It is God that gives the power, both to do the one and abstain from the other; so that instead of demanding a reward, his highest gratitude and deepest acknowledgments

are due to God for his sustaining power. If the man ascribe these good actions to himself, instead of giving the glory to God, he not only robs God of his due, but cheats himself out of the happiness resulting from a grateful heart – a happiness which far outweighs the applause of ten thousand tongues.

How would it astonish a physician, if, when he had gratuitously healed a sick man, a reward should be demand by the convalescent for taking the medicine! And how much more would he still be surprised, if the man should pertinaciously insist on being paid for not swallowing certain poisons that came in his way! Yet these demands would be quite as reasonable, as the demand of a reward for ~~good~~ virtuous deeds & abstaining from ~~sin~~ vice & crime. He that by patient continuance in doing good and resisting evil, "wins Christ"; that is, gains the same heavenly tempers & dispositions of soul exhibited in the character of Jesus – his perfect love & submission to God – his meekness faith & patience – his contempt of the world and its glories, with all the praises & plaudits of men, has that treasure within him that utterly throws into the shade all such things as crowns, robes, thrones, & the applause of even saints and angels. In fact these are the very things he does not want, they being perfectly contrary to his inward principles. By thrones crowns and robes, I do not here mean those that appertain to this world; but such as we sing about & expect to get in the world of spirits, as a reward for our self-denials in this.

Every good and perfect gift comes from God (who is) the only source and fountain of all good. How utterly absurd then, is it for such helples ~~de~~ dependent praved beings as we are, to boast of (the exercise of and thing which we can do or of) any talent virtue which is given us as though it were inherent in us? How inconsistent is it to take the honor to ourselves of any good deed which our Heavenly Father enables us to perform, and who, therefore should have all the glory.

When Jesus restored the gadarene demoniac to a sound mind, he told him to go and publish how great things God had done for him. He did not say go and tell how great things I have done for you, and so take the glory to himself of what his Father had enabled him to perform. It is said true however that the gadarene went forth and declared how great things Jesus had done for him. This, though contrarry to his instructions, does not appear to have been censured as a crime, being perhaps excusable on account of his ignorence. But how would our surprise and detestation be excited if it were stated of him, that he went forth boasting that he had cast the devil out of himself & restored himself to a sane mind! Indeed, we should have the greatest reason to suppose him a mad-man still; and, that he had only exchanged a deplorable insanity, fore one far more malignant. And just as insane or basely ungrateful must we appear to boast of saving ourselves from our natural depravity.

What should we think of the lame man, whom Peter healed at the gate of the temple, if it were recorded of him that he demanded a reward from the apostle, for exercising so much faith, and thereby suffering himself to be healed? Should we not justly think him one of the most sordid selfish and unworthy beings imaginable? And must we not appear equally base, if we are found looking for, and as it were, demanding of God a crown of honor and other rich and endless rewards, because we have suffered him to restore us from our moral decrepitude? Is not this restoration itself a free bounty that ought forever to excite our gratitude, and induce us to render all the glory and honor to God, without basely desiring to take the honor to our selves, and thus rob God of his due?

But it may be asked, If it be so absurd for us to expect some extra reward in the future world for our good deeds in this, why did Christ promise his disciples that they should "sit on twelve thrones, judging the twelve tribes of Israel" and such like things? I answer that this is figurative language, and is what logicians call "an equivalent figure", in which the litteral meaning is not intended, but something equivalent to it. Many such figures exist in the scriptures especially in the promises of Christ. An instance may be given in the following passage; "Blessed are the meek for they shall inherit the land." Doubtless the land of Palestine – "the promised land" – is here alluded to; and as this land had been promised of God to all who would obey his laws, this promise came at length to signify the favor of God in general. We are therefore to understand the passage thus; "Blessed are the meek for they shall enjoy the favor of God." That this is the sense of the passage must be evident, since the meek have never litterally inherited the land either of Palestine or any other country, more than other people. Moreover, they are forbidden to lay up treasure on the earth and, of consequence to make the earth their treasure.

So with the passage under consideration; the promise of Christ did not mean that his disciples should litterally sit on 12 thrones &c, but that they should gain a state of happiness as much superior to the mere law-observing Israelites, as Kings and thrones were considered superior to men in subjection, or in the common condition of life. It might also relate to the elevated moral condition & intellectual superiority, which a conformity to his life and doctrine would necessarily confer upon his followers; enabling them to comprehend & judge the states of the unenlightened.

Of wearing Crowns.

The idea of wearing crowns & robes – of being exalted, admired, worshiped in a word of "becoming as Gods", is said to have been suggested to our primeval parents; and it seized upon their fancy with such strange infatuation that they instantly threw off their allegiance to God – aspired to divine honors – dashed into a state of sin and rebellion, and ruined both themselves and their whole posterity. This desire to be worshiped, like a deep seated plague, has ever been fastened to the whole race; and every individual under all circumstances, in high life or low, under "crown or cowl", in brocade or sackcloth, is still intent on being admired by some body, for some thing. The monarch for his magnificence, and the monk for his voluntary poverty, equally demand your praise and sigh for distinction. The philosopher for his wisdom, the fool for his buffoonery; the saint for his sanctity, and the sinner for his bravery in crime, are each and all seeking for praise, and with eagle-eye & open ear are looking and listening for the glances and accents of applause from their fellows. Even the humble fanatic, who thinks it his duty to perform a thousand fantastic tricks and odities, on purpose for self-mortification, is, under all his efforts and show of humility, looking, lynx-eyed, from under his mask to catch any manifestations of admiration from those that look on, or try to imitate his odd jesticulations. As proof of this let it be asked who of these has acted these scenes in secret before his God alone, & it will be found they are only done in the presence of many lookers on, and such too as are supposed to approve & admire the feats. Because of this universal taint – this strong penchant predisposition for praise, it has been necessary for the most enlightened messengers of God in all ages, to hold up some prospect of glory, at all to gain man's attention, and engage him to pursue a course which would result in drawing him out of himself. By such means, through the exceeding goodness of God, some few of the species, though very few indeed, in every age, have been brought to see and to feel the truth of their state, and sincerely to "renounce themselves" – to reject all conditions & titles of distinction –

to abhor the praises and flatteries of men & give all glory to God. Such may be said to have come rightly to themselves, and they are truly the regenerate sons of Heaven — the true Children of God.

All the permanent and enduring reward we shall or can receive for our acts of obedience, are the internal and moral effects, which deeds of charity, mercy, kindness & condescension and such like virtues produce in the soul that exercises them. R.

Concerning the gifts of God.

305 However precious the gifts of God are in themselves, they should only lead our hearts to adore the gracious and bountiful Giver, who is infinitely more excellent than all his gifts. Indeed he only bestows his gifts upon us, to turn our hearts to Him, that he may ultimately give us himself!

The holy Elders whom John saw in vision, crowned with golden crowns — gifts of God and emblems of victory — when admitted to the beatific vision of Divine Glory, cast off their crowns, that they might, ~~that they might~~ in deep abstraction, the more contemplate, enjoy and adore the gracious Giver Himself. This may teach us, that, though crowns, thrones and scepters may be used for a time by such as are more or less in an outward state, yet when we enter fully into the inmost, and the full splendor of divine light shines upon us, we shall have so clear a view of our own nothingness and the All in All of God, that we shall instantly cast away all pretensions to glory and honor, and render them to whom they belong. And inasmuch as the holy Elders were seen to cast both themselves and their crowns at the feet of Him that sat upon the Throne, we may be taught that when we become truly enlightened & filled with Divine Love, we shall see & feel that all the power and gifts which have been temporarily bestowed on us, belong to God, and must be given up to him, laid at his feet and made wholly subservient to his glory who is the Creator, giver, & Upholder of all. The divinely illuminated Paul seems to have had a clear view of this state. He declares that after all are made alive in Christ – after an *entire and full redemption from the selfish state* – "Then cometh the end, when he (even Christ himself) shall have delivered up the Kingdom to God, even the Father + + + then shall the Son also him self be subject to Him that put all things under him, *that God may be All in All*". R.

Who Should be Supreme

306 Who should be *Supreme* – who uppermost in our affections, God, or *Self*? We should love God because he is God, and love ourselves because we are *His*; this will be loving self for God's sake, and not God for *self's* sake. Otherwise we shall make *self supreme* & *God subordinate*. Self the end, & God the means

When I view God as the Father of all Spirits – the source of all good the object of all love and adoration; when I consider that all souls are his, and are the objects of his equal and impartial regards, whom I am to love because they are his; when I contemplate myself as one of these, standing in precisely the same relation to God, I shall surely feel bound to love all with an impartial tenderness, and to regard myself on the same principle as I do the rest, namely, because I belong to the same merciful Father of all. This is the true ground of the second commandment; "Thou shalt love thy neighbor *as thy self*". And I may add that it will be impossible to truly keep this commandment without intering into the observance of the first; making God the Supreme and loving him with all the heart. Having this ardent love to God, and desiring that all souls may honor him, do his will, and be happy in the enjoyment of his love; I cannot but wish the same of myself in common with the rest, being equally a creature of God.

Of Devotion & Love

The true difference between *self-love* and *Divine love*, seems to be this: *Self-love* prompts its subject to seek happiness *out of* or *from* God, and, regardless of his creatures, to cut and carve & seek that *kind of happiness* which he himself likes best, without regard to God's will or the general good of his creatures. Or if he has some aparent regard to these, it is only because he thinks it necessary, in order to secure his own happiness. However he may love, or appear to love and serve God and his creatures, it is only to make them finally subservient to his own purposes– to get something *from* them *to* *himself*. *Divine Love*, induces its possessor to give himself up wholly to God– to do his whole will, and seek happiness *in God*– and to accept of *such happiness*, both in *kind & degree*, as he shall in his wisdom see fit to give, and as may best promote his own Glory and the universal good.

He that serves God for benefits which he expects to receive *from* God *to himself*, proposes himself as the *end* and God as the *means*. It may do to begin on such a principle, but it will surely be fatal to end there. R.

Love and *Union*.

307 Though at first thought we are apt to take these two words to be nearly synonymous, yet we shall find a vast difference between the things signified by them. There may be great love where there is no union, and there may be much union where there is not a particle of pure divine love. Milton makes this shrewd remark concerning the *devils*, whom he represents as supporting great union and concert of action. "Oh shame on man! *Devil to devil*, damned, *firm concord holds*, Of all things rational *men only disagree*!" Pirates, gamblers, thieves, robbers

and counterfeiters, often support strong and close union one with another, but who can suppose that pure love exists among them? It may also be remarked with respect to the various religious sects, the members of any one of them exhibit much union among themselves, and by unanimity and concert of action do great things. They collect vast sums of money; build many splendid edifices, such as churches, colleges & universities; educate great numbers of young men, at a heavy expense, & send them to foreign lands, or employ them at home, as missionaries, by which they bring in thousands of proselytes to their respective schemes. These _unite_ to increase their numbers, swell the tide of success, and carry into opperation the vast & growing plans of the sect, while there is very little, if any, _pure unselfish love_ existing among them.

Finally, national, political, and social compacts, with which the world abounds, show the facility with which men _unite_ to bring about certain general purposes, in which all feel individually interested, while each individual is acting on the selfish principle and true _disintered love_ is unknown among them. Thus we see how distinct _union_ is from _love_, and how extensively the former exists & prevails where the latter is (very little or) wholly unknown.

We will next examine how far love may exist without union. It is written that "God so _loved_ the world that he gave his well beloved son to redeem it"; and yet how evident is it that there is a total ~~want~~ want of _union_ between God and the world; the spirit of the world being enmity against God. Jesus Christ _loved_ the world and wept over it, and gave his life to redeem it; yet he had _no union_ with the world; for he well knew, "the world hated him". He taught his disciples to _love their enemies_, even those that persecuted them, and despitefully used them; yet we cannot suppose that he required his disciples to be in union with such malignant spirits.

We might go on to adduce proofs and illustrations *ad libitum*, but the remarks already made are sufficient to show the distinction between love and union; and that the former is in no respect dependent on the latter for its existence; but can, and does exist inspite of the strongest antipathies. Indeed, under such circumstances as preclude the existence of Union, there are the clearest manifestations and strongest proofs of the genuineness and god-like perfection of love: Not that ~~that~~ love, under these circumstances is really more pure than that which may exist between God and holy souls who are united to him; or between sanctified spirits who are united to one another; but the exhibition of it is more powerful, and; indeed, defies doubt, in a degree which the other cannot. Hence Jesus said, "If ye love them that love you, what thank have ye; do not even the publicans the same?" - "I say unto you *love your enemies — that ye may be the children of your ~~heavenly~~ Father which is in heaven*; for he maketh his sun to rise on the evil and the good, and sends rain on the just & on the unjust. *Be ye therefore perfect as your Father in heaven is perfect*."

This then is the perfection of love, which constitutes us the children of God; and in this it is distinct from & far above union. Union, or love in a kind of a lower degree — *reciprocal love*, can be fully exhibited by publicans and sinners, and therefore argues no perfection. But victorious divine Love that blesses its enemies, proves infallibly that its possessors are partakers of the Divine Nature — the true children of their heavenly Father.

Love works no ill to its neighbor; but in men's attempts to suport *union*, they have sacrificed more love than they have ever produced. Indeed, a determination to support union — the *unity* of the church & *unity* of faith, instead of increasing love, has been the fruitful source of persecution and bloody cruelty. All attempts to force union by outward conformity, can only engender oppression or produce hypocricy. Union must always be spontaneous, since it flows, not from love, but from likeness: like unites with like. The true ground of union is similarity of nature whether that nature be good or bad; hence, saints unite with saints, and sinners with sinners. This similarity of nature or disposition, is often mistaken for love when it is nothing but natural affection. I here use the phrase, natural affection, in a more extended sense than is generally attached to it; including all the attachments arising from similarity of sentiment, temper, inclination, association or herding together; even where such similarity and association are professedly of a spiritual nature. For, strictly speaking, that affection is natural, which springs merely from similarity of natures, whether those natures be good or bad, spiritual or animal physical; the circumstance of an affection being natural, not depending on the quality, but on the similarity of its object. It is just as natural for saint to unite with saint as for any other beings of similar natures to unite. It requires no effort nor sacrifice, being in conformity to a universal law (of nature), that like combines or unites with like, by a natural affinity of qualities. But divine, disinterested, universal Love — the Love of God — is something (infinitely above nature — is Superior supernatural) rising above all such causes and considerations, as those on which union or natural affection depends; loving, blessing and doing good to all, however opposite their natures and qualities, to our own. And this is true Christian love, which far exceeds the righteousness of the scribes and pharisees, and expands on all hands beyond the love of publicans and sinners. This is that pure principle, which, though it loves all, never unites with the impure. It is that by which we are assimilated to God, and by which we become the true children of our heavenly Father.

Of Devotion & Love

As those who possess this love, love God with all their hearts; they of necessity love every creature of God, and that because they belong to Him; and not because of any similarity or likeness to themselves. They find it impossible to hate whom their heavenly Father loves and blesses with his bounty — his rain and his sun-shine, should they even be their greatest enemies. They are without partiality and without respect of persons; hence they devoutly pray that their worst enemies may be blest. This is the state of all who have attained that perfection which Christ requires; and those who have not gained it, are yet imperfect in love, and still short of their high calling in Christ. R.

308 Universal Obedience.

"He that keepeth the whole law, and yet offendeth in one point is guilty of all". This doctrine, at first thought, appears absurd & unjust, but close examination will show it to be strictly true.

God requires universal obedience — the whole heart. Now the intentional breach of one of the commandments, as fully proves the want of this, as a neglect of all of them. God will undoubtedly be merciful to our frailties; but a deliberate and willful act of disobedience, cannot pass for frailty: it sufficiently shows the temper and state of the mind, and proves that the whole spirit of love and obedience is wanting. A servant being commanded by his master to do ten things, may do nine of them with great exactness; but if he obstinately refuse to do the tenth, no one will consider him an obedient servant, but the reverse. Indeed, he is as willful and disobedient as if he had refused to obey all the commandments of his master. His state is a state of rebellion & not of obedience. It is impossible to suppose that he has obeyed one of the commandments from pure love to his master, & a simple desire to do his will, since such a motive would as necessarily lead him to perform the tenth requirement, as any, or all the rest. Hence we may be assured that some selfish end, and not purely the love of his master— not a true spirit of obedience prompted him to perform what he did, and that therefore he had no true obedience, because he was destitute of true Love. R.

309 The less complicated, and the more simple our theology is, the more free & untramelled will be our spirits and our devotions. R.

310 To love God with all the heart; to place implicit trust and confidence in his Fatherly care, which extends to the very hairs of our heads; to give ourselves up in love & unreserved devotion to his will, and to love the whole human family with the divine and tender compassion of our heavenly Father is the pure and simple theology which Jesus taught, and it is enough. R.

311 Too much stress has been laid upon opinions, and too much importance is still wont to be attached to them: I pray God to deliver me from all uncharitableness, and enable me to love every creature of his, however different from me in sense or sentiment, and to bear with all that in them which he bears with. R.

312 It is my determination to give offence to no soul by the expression of my sentiments; and I am certain that I will not take offence at any one for using the same liberty. R

313 I desire to cultivate love, faith, and devotion to God; and a kind condescending spirit of tender compassion to all my brethren— the whole human race: This is the whole of my religion, and it is all I want. R.

314 "What, could you not watch with me one hour?" O that I could keep perfectly awake, and watch with Christ even half an hour! We marvel at the unfeeling stupidity of the disciples, on that awful and soul trying occasion, that they felt so little sympathy— were so

little in unison of feeling with their suffering Master, that they could quietly sleep! Yet how is it with us?— with me? When have I watched and suffered one whole hour with Christ, and given my thoughts, my affections, my feelings wholly to him for that space of time! R

315. "Are you still sleeping and taking repose? The hour is come! Up, and let us be going". Oh how prone am I to be taking repose in the things of time! Sleeping, and not considering duly, that I have here "no abiding city"— that I am truly a "stranger and pilgrim on earth," and ought to be "up & going"— traveling by the help of God, out of the vanity of time into the true riches of Eternity. R

316. The Glory of God is intimately & necessarily connectected with the ultimate happiness of his creatures; we cannot, therefore, dishonor him more, than by pursuing a course which will result in our misery; nor can we do him greater homage than by such actions as will conduce to our greatest bliss. R.

317. If the perfect heavenly state consists of being entirely under the dominion and influence of God— in being wholly subject to his will— in the complete Kingdom of heaven or Reign of God in the soul, then are we just as far from that state, as we are from loving God with all the heart, & our neighbor as ourselves. R.

318. As sure as there is a heavenly state, just so certain it is that I shall never enjoy it, until by habitual self-renunciation & devotion to God, I come to have no desire nor employment but such as shall accord with his pure will. O then how much have I yet to do and suffer, before I gain this perfect state— this true Kingdom of God, in which every motion of the soul will be continually under the reign and influence of the Divine Nature! R.

Of Devotion & Love

319 O Merciful Father of my spirit help me, that I may not merely speculate about these important and eternal truths which thou hast ordained; but may I, by watchfulness and prayer earnestly seek every day, to come into perfect conformity to them, both in my spirit & in my actions. R.

320. The life of a religious man ought not only so to abound with holiness, as that the frame of his spirit may be at least equal to his outward behavior; but there ought to be much more holiness within than is discoverable without; because God who searcheth the heart, is our inspector & judge, whom it is our duty infinitely to reverence, and as angels, to walk pure in his sight. Kempis

321. We ought every day, to renew our holy resolutions, and excite ourselves to more animated fervor, as if it was the first day of our conversion; and to say, "Assist me O Lord in my resolution to thy holy service; and grant that this day I may begin to walk perfectly, because all that I have done hitherto is nothing. Kempis.

(See 82) 322 Pure, divine, unselfish love, is incorruptible, imperishable, immortal. It is equal, impartial, universal. It leaps the barriers of time & space; pervades every clime, and extending itself with equal ease to the present the past and the future, links together in holy association, the Wise and the Good throughout the universe of intellect. R.

(See 83) 323 Nothing can long delight him who delighteth not above all things in God. R

324 It is the essence of true religion to recognise and adore in God the attributes of impartial justice & universal love; and to heare him commanding us in the conscience to become what we adore. Chaning.

325 Love your fellow creature though vicious. Hate vice in the friend you love the most. Burgh

105 326 Hate not the vicious, but vice, and hate it in yourself most of all. R. 105

Ch. IV. Of Bridling the Tongue

1. I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle. David

2. I will be dumb with silence, I will hold my peace even from speaking good. David.

3. Never speak of the failings or frailties of thy brother behind his back; nay, not even in a jest; nor to his face, except it be with the most benevolent intentions, & in a kind & affectionate manner. R

4. He that offendeth not in word, the same is a perfect man. James

5. If any man among you seemeth to be religious, and bridleth not his tongue, that man's religion is vain. James.

6. He that bridles a horse does not do it to prevent him from going at all, but to make him go right: so he that bridles his tongue need not altogether keep silence, but speak right words, and such only as are well adapted to the occasion. R

7. Words fitly spoken are like apples of Gold in pictures of silver. Solomon

8. Whoso offereth praise glorifieth me, and to him that ordereth his conversation aright, will I shew the salvation of God. Asaph

9. All vain and unnecessary words had better be restrained altogether; seeing that for every idle word that men shall speak they must give an account in the Judgment. R.

384 — see 188 p.

10. How long before thou wilt cease entirely to speak to the disadvantage of thy brother behind his back? Does thy tongue run in spite of thee? Do keep thy mouth shut. R.

11. And what if such an one did begin first to backbite? Were it not better to risque his displeasure than actually to wrong the absent by uniting in the slander? R.

12. Live in peace & amity with all; unbosom thyself to none out of order. R.

Of Bridleing the tongue

13. By observing silence to creatures, we may converse with the Creator. Armelle

14. To love God is better than to speak. Armelle Nicholas.

15. We ought to loose our familiarity with the creatures, if we desire to enjoy the conversation of the Creator. Armelle.

16. I am never less alone than when I appear to be most alone. Armelle.

17. It is not fitting to speak or take up any room in those hearts, which ought to be filled only with God. M. de Renty

18. O that I may cultivate true inward peace, and continually abide in that sweet silence of the soul, in which the "still, small voice", can be heard distinctly, and work with effect. R.

19. He that habitually uses the hyperbolical stile, will soon exhaust his whole fund of exciting media, so as to divest himself of the means of gaining attention to matters of the utmost importance. R

20. Better not talk at all, than to speak that which is injurious or unprofitable: entire silence is better than contention. R

21. If thou canst refrain from unnecessary conversation & idle visits, and suppress the desire of "hearing & telling some new thing", thou wilt find not only abundant leisure, but convenient opportunity for holy and useful meditation. Kempis

22. It is the declaration of Seneca, that "as often as he mingled in the company of men, he came out less a man than when he went in. K.

23. No man can safely speak that does not willingly hold his tongue. K.

24. In solitude and silence the holy soul advances with speedy steps, and learns the hidden truths of the oracles of God. Kempis.

25 If thou hadst never gone abroad and listened to idle reports, thou hadst continued safe in the possession of peace: But from what time thou delightest to hear and tell news, thy heart will be the prey of disappointment & trouble, anxiety & perturbation. K.

26 To say little and perform much is noble. Anon.

Of Bridleing the Tongue

☞ 27. It is good to say well, better to do well R.

28. Think much, write little and speak less. Anon.

29. A word once uttered cannot be recalled. Anon.

30. While we speak time flies. A

31. Children must be mild and meek; Swift to hear and slow to speak. A.

☞ 32. If it become necessary for you to talk much, you should be the more careful not to speak that which is unnecessary. R.

33. I will keep silence; I will listen that I may hear what the spirit saith. R

☞ 34. Be ware of idle talk; for thereby we often, when we least suspect it, lay an egg which hatches mischief: The monster ultimately stalks forth to our great mortification, having been carefully brooded and brought forth by a friend whom we too much confided in. R

☞ 35. Blame not your friend for divulging what you your self had not discretion enough to keep secret. R

36. When you converse with a tattler, count your words. R.

37. All the time my breath is in me, and the spirit of God in my nostrils, my lips shall not speak wickedness, nor my tongue utter deceit. Job.

☞ 38. Do not hastily reprove others, for doing what thou thyself hast but just now left off. R.

☞ 39. Our opinions are frequently augured from our silence; but while we hold our tongues none can justly find fault. R.

☞ 40 Speak not well of me and ill of my friend R.

41 Reproof is a medicine like mercury or opium; if it be improperly administered, it will do harm instead of Good. Burgh.

42 To offer advice to an angry man, is like blowing against a tempest. B

43 Keep silence sometimes upon subjects which you are known to be a judge of. So your silence where you are ignorant will not discover you. Burgh

Of Bridleing the tongue

44 Men repent speaking ten times, for once they repent keeping silence. B.

45 It is an advantage to have concealed one's opinion. For by that means you may change your judgment of things (which every wise man finds reason to do) and not be accused of fickleness. Burgh.

46. Nothing will so effectually keep you under cover from the strife of tongues as a peaceable disposition, loving retirement and obscurity, and averse to medling with the affairs of others. Burgh.

47. It is very difficult to interfere in other people's quarrels, or concerns of any kind, without suffering for it one way or other. Burgh.

48. Even when advice is asked, it is very often without any intention of following it; and the only consequence of giving one's sentiments freely is disobliging. Burgh.

49. If you must give a person, who comes to ask a favor of you, the mortification of a denial, do not add to it that of an affront. Burgh.

50. To defeat calumny, despise it. To seem disturbed about it is the way to make it be believed. Burgh

51 Speak tenderly of every body, even of your defamers, and you will make the whole world cry, Shame on them who can find in their hearts to injure one so inoffensive. Burgh.

19 2/3 52 Be not too positive in asserting thine own opinions, for thou mayest yet be convinced of error, and then thou shalt find that thy strong assertions will be like strong bands to bind thee. R. 19

53 But I tell you, that for every idle word which men shall speak they shall give an account in a day of judgment. Christ

54 By thy words shalt thou be justified and by thy words thou shalt be condemned. Christ.

55 He that hath knowledge spareth his words. Solomon

56. Even a fool when he holdeth his peace is counted wise; and he that shutteth his lips is esteemed a man of understanding. Soloman

Of Bridling the Tongue

57. Who keepeth his mouth and his tongue, keepeth his soul from troubles. Solomon

58. So soon as you have uttered a word that word is your master; but as long as you have not uttered it, you are its master. Arabian Prov.

59. Who does not understand a look, will not comprehend a long explanation. Arabian Proverb.

60. The loquacious exultation of anticipated success, is often a powerful obstacle to its attainment. Bissett.

61 As anger produces angry words, so angry words increase anger. Law.

62 If evil speaking, scandal, or backbiting, be the conversation where you happen to be, keep your heart and your tongue to yourself; be as much grieved as if you was amongst cursing and swearing, and retire as soon as you can. Law.

63 The spiritual life is nothing else but the working of the Spirit of God within us; and therfore our own silence must be a great part of our preparation for it; and much speaking, or a delight in it, will be often no small hindrance of that good, which we can only have from hearing what the Spirit & Voice of God speaketh within us. Law.

64 To speack with the tongues of men or angels on religious matters, is a much less thing than to know how to stay the mind upon God, and abide with him in the closet of our hearts, observing, loving, adoring, and obeying his holy power within us. Law.

65 Rhetoric and fine language about the things of the Spirit is a vainer babble than in other matters; and he who thinks to grow in true goodness by hearing or speaking flaming words, may have a great deal of talk, but will have little of his "conversation in heaven." L 19 in this Ch.

Jews
Sect of
Sadducees

Theology and Chronology of Nations

The Pharisees having invented the notion of a twofold – a litteral & recondite or mysterious sense to the written Law – together with a traditionary law, had full scope for new ideas and endless disputes & speculations. As the effect of these inovations were in the views of some demoralizing & pernicious, they were offended by them as altogether low & external. Among these Antagonus Sochaus was conspicuous for his dislike of traditionary law and the endless rites & ceremonies it introduced, which the letter of the Law did not require. He insisted that men ought to serve God from a pure disinterested principle & not for the sake of hire. One of his disciples named Sadoc, maintained that not merely promises of temporal prosperity but the doctrine of future rewards appealed to the selfish principle in man, and therefore ought not to be held out as an inducement to righteousness; that a just person ought not to require or expect any compensation for his justice. He denied the resurrection of the dead, by which it is presumed he meant – resurrection of dead bodies, as the Pharisees had adopted the doctrine that the bodies of all Jews would be raised but not of the heathens. From him the sect of Sadducees took their name; and in their rise they seem to have been honest conservative Jews, strongly desiring to preserve the letter of the Mosaic Law in its original purity and simplicity. They were strongly attached to the Written Law of Moses, which they said contained nothing further than the litteral signification of the words, without any hidden mystical meaning. They rejected as mere human inventions all laws & traditions not comprehended therein; and deprecated the notion of the existence of A Belzebub, of demons & Spirits as intermediates, as of heathen origin. They worshipped One God, who created the world, and governed it. They denyed the immortality of the soul and the resurrection of the body because the litteral meaning of the Books of Moses conveyed no such ideas. They considered these doctrines as among the foreign additions to judaism, which it was their wish to restore to its original simplicity. They rejected the prevailing idea that diseases were occasioned by the infestation of Evil Spirits, who could be cast out by a form of sacred words.

Jews Sadducees They denied predestination, and said God had made man master of his own actions, with freedom to choose between good and evil. The Sadducees were a small sect, mostly composed of men of the higher class. They often held honorable offices and sometimes were promoted to the highest Sacerdotal dignity.

Karaites Another sect were called Karaites which means Scripturists; because like the Sadducees they believed only in the Sacred writings, and rejected Traditions. They, however, admitted that the Traditionary Law was of some value, as expressing the opinions of learned men on obscure passages of the Written Law; but they denyed its claim to divine authority. They held the common belief concerning Jehovah as the One Uncreated God, who rewarded goodness & punished wickedness. They believed that true repentance took away sin; that the human mind was subject to divine influence but perfectly free in its volitions. They believed in the immortality of the soul; that the spirits of the good ascended after death to a world of bright and happy Intelligencies, and wicked souls decended to places of suffering.

Cabala Foreign theories mixed with the Jewish religion under another form called Cabala, from a Hebrew word meaning Tradition. It has already been observed that all novelties were introduced as oral traditions from Moses: his sanction being absolutely necessary for the reception of ideas among a people who devoutly believed that God had revealed to him a knowledge of all truth.

There has been much learned discussion concerning the source of the Cabalistic doctrines & the date of their introduction into Palestine. The very obvious resemblance to Persian theories seems to indicate that they had their origin during the Babylonian exile. There is a positive historical trace of them 100 years before Christ when a learned Jewish Rabbi who had been banished to Alexandria for some political offence was recalled to Palestine & brought a number of his disciples with him; and introduced the science of the Cabala under the form of Oral Traditions.

Marvelous stories were told concerning the origin & preservation of this mysterious doctrine. They said while Adam was in Paradise, the angel Rasiel brought him a book filled with heavenly wisdom; which even angels begged him to let them read but were refused. After the fall this Book was carried back to heaven; but Adam obtained it again by prayers and tears and left it as a legacy to his son Seth. In the degenerate age before the flood the book was lost and its mysteries nearly forgotten. They were restored to Abraham by special revelation from heaven and he wrote them in the book Jezirah concerning the creation. Being again lost it was again repeated by angels to Moses during his retirement on Mount Sinai. It was again lost during the Babylonian captivity & was again revealed to Ezra after the restoration; since whose time it has been successively handed down by Children of Light.

According to Cabalistic doctrine God was pure uncreated Light, existing by the necessity of his own nature filling the immensity, and containing within himself the principles of life and motion. They called this Eternal Source En-Soph, The Infinite. The souls of all things were portions of him, and had always existed in him. All forms of beings were merely manifestations of his eternal indwelling ideas. The Wisdom of the Eternal they supposed to be a feminine deity whom Hellenistic Jews named Sophia. The first emanation from those Eternal Two was Adam Kadman, or the Primal Man, a pure Spiritual being & the Highest of Intelligences. Cabalistic writers called him "The First Begotten Son of God"; "The Express Image of God"; "The Primal Man;" "The Creator & Preserver, by whom all things were produced & disposed" – "The Mediator with God & Intercessor for the sins of the world". They expected him ultimately to assume a human body and appear as the Messiah to redeem the world from ruin and the destructive influence of Evil Spirits. They had a great Devil or chief of Evil Spirits called Belial; But what was remarkable they believed their Messiah would ultimately convert this Prince of evil Spirits and all his subordinates and redeem them to God, and no evil beings would be left in the universe. By means of this Cabalistic notion almost the entire system of Plato as well as that of Zoroaster & others was transferred to Moses & thence merged into the Jewish religion under the elastic veil of allegorical interpretation. (see Vol II p 1)

Ch. V. Of Governing the Appetite.

And of the Moral and Physical influence of Diet.

☞ 1 Dost thou wish to govern thy animal propensities? Then do not pamper thy animal appetite. R.

☞ 2 If thou desirest thy horse or ox to perform only sober and useful labor; thou dost not feed him with dainties, nor tickle his palate with costly preparations and delicacies; but feedest him with the cheepest food that will strengthen him sufficiently for thy service. Just so treat thine own animal, and thou shalt govern him with ease; yea thou shalt have abundance of health & peace, and wilt save much to give to the poor; and thereby *lay* up treasure in heaven. R.

☞ 3 What will it avail thee to have lived on luxuries, when thou hast arived in another world? Will it be a matter of joy and boasting there? Did not the rich man, who fared sumptuously every day lift up his eyes in hell, being in torment, when he had arrived in the land of souls? R.

☞ 4 Lazerus, whose sores the dogs licked, and who gladly received the fragments from the rich man's table, was carried by angels to Abraham's bosom. Thinkest thou that it was then a grief to Lazerus that he had not fared as sumptuously as the rich man while in this worl? R.

☞ 5. Abraham said to the rich man, "Son, remember, thou in thy life time hadst thy *good things*, and Lazerus his *evil things*; now he is comforted & thou art tormented. R.

☞ 6. The rich man is not accused of any extortion or wickedness, but that he had had his good things — he had fared sumtuously every day. R

☞ with R 7 I have purposed in my heart that my *mouth* shall not transgress. *David*

Of Governing the Appetite

☞ 8 If we offend not with the "mouth", we must not only watch our words, but must deny all unnecessary indulgence of the palate. Daniel purposed in his heart, that he would not defile himself [his mouth] with the Kingsmeate. R.

9. The body is to the soul, as the term of life to Eternity: How infinitely foolish then is he, who for the sake of indulging his bodily appetites neglects to procure the bread of life for his soul! R.

10. There! Thou hast spoken! And of what amount is it? – A mere percussion of air! What will it avail for eternity? – Worm of the dust, be silent. Verily most that thou sayest is of no use, either for time or eternity. R.

☞ 11 If a life of idleness is a life of iniquity, will not an hours idleness be sinful in the same proportion? And if an hour of mere idleness be sinful, how much more so is an hour spent in the useless destruction of the earnings of industry, merely to please a vitiated appetite? "Think of this when you smoke tobacco". R. in 1826.

12 Let not the greediness of the belly, nor the lust of the flesh take hold of me, and give not over me thy servant to an impudent mind. Jesus the wise son of Syrac.

13. If thou sit at a bountiful table, be not greedy, neither say there is much meat on it. Jesus.

14 Stretch not forth thy hand whithersoever thou lookest, nor thrust it into every dish. Jesus.

15 Eat as it becometh a man those things that are near thee, and devour not lest thou be hated. Jesus.

16 Leave off first for manners' sake, & be not insatiable lest thou offend. J

17 A very little is sufficient for a well bred man, and who lieth not on his bed puffing and blowing. Jesus.

18 Sound sleep cometh of moderate eating: he riseth early & his wits are about him; but the pain of watching & cholar & pangs of the belly are with an unsatiable man. J.

Of Governing the appetite

19 If thou have over eaten, arise, go forth, & vomit, & thou shalt have rest. J.

20 My son prove thy stomach, with thy diet, & when thou findest what is injurious to it, eat it no more. Jesus.

21. Be not insatiable in any dainty thing nor too greedy upon meats. Jesus.

22 Excess of meats bringeth sickness, and surfeiting will turn into choler. Jesus

23 By gluttony have many perished; but he that taketh heed prolongeth life. Jesus.

24 Bridle the appetite of gluttony, and thou wilt with less difficulty restrain all other inordinate desires of animal nature. Kempis

25 "Pray, Mr. Abernethy, what is a cure for the gout", was the question of ~~question of~~ a luxurient indolent citizen. "Live upon upon six-pence a day and earn it", was the pithy reply. Almanac

26. Verily I tell you that when ye fast be not as the hypocrites, of a sad countenance. Christ

27. When thou fastest anoint thy head and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret and thy Father which seeth in secret shall reward thee. Christ

28. Take heed to yourselves, lest at any time your hearts [minds] be oppressed by gluttony intemperance & drunkenness. Christ

29. The phrase μηποτε βαρηθωσιν ὑμων αι καρδιαι εν κραιπαλη "lest your minds be stupified, oppressed or rendered dull by gluttony", refers plainly to that morbid state of body and mind consequent upon over eating or recent drunkenness, which so dulls & stupifies ~~and disqualify~~ the mental perception as to disqualify it for the apprehension or enjoyment of spiritual things and renders it incapable of devotion. R.

30. I will assert that butter and the fat of butcher's meat are the source of more misery to the inhabitants of this kingdom [G. Britain] than all the [other] ills of life put together. Whitlaw.

31 Speak unto the children of Israel saying, ye shall eat no manner of fat, of ox, or sheep, or of goat. Moses

32 Pure fat when chemically examined is found to contain no azote and little oxygen; but is chiefly composed of hydrogen and carbon; these two principles being in excess, render it highly destructive to life; hence wise men in all countries have condemned the use of it. Whitlaw.

33 Having experienced the pernicious effects of fat and butter on my self, I shall be better able to point out their destructive tendency to others. Whitlaw.

34 When I commenced the use of butter and the fat of meat, the whole mucous membrane became inflamed to a great degree, accompanied with fever, severe cough & expectoration. Medical aid was called in and I was bled and mercurialized to perfection. On my recovery from this attack, I grew very corpulent, and in proportion as that increased my strength of body and mind decreased, and in 18 months I was so much debilitated, that my sight memory and hearing became impaired to an alarming extent. Whitlaw

35. The use of oil and butter is almost as universal as that of the farinacea. They give an aliment which approaches most to that obtained from animal food. They give a more dense elastic fluid, and probably too a more putrescent one than vegetables. Their viscidity also remains in some degree in the blood vessels. Dr. Cullen.

36. In certain seasons when the inhabitants of Aleppo use a great quantity of oil, they are then disposed to somewhat of fever with remarkable infarcation of the lungs, which symptoms wear off on retrenching the use of oil. Dr. Russel. Nat. Hist. of Aleppo.

37 It has been said that the English have a thousand religions and but one Sauce, namely butter; which it must be allowed they use with al-

most every kind of food. Dr. Buchan.

38 To weak stomachs butter is hurtful, even in small quantities, and when used freely it proves prejudicial to the strongest. Dr. Buchan

39 Butter, like other things of an oily nature has a constant tendency to turn rancid. This process, by the heat of the stomach is greatly accelerated, insomuch that many people soon after eating it, complain of its rising on their stomachs in a state highly disagreeable. Dr. Buchan

40 Oils of every kind are with difficulty mixed with watery fluids. This is the reason why butter floats in the stomach, and rises in such an unpleasant manner. Dr Buchan

41 Some skeptical authors doubt whether or not aliment of any kind has an effect on the bile. One thing however is certain, that many patients afflicted with complaints which were supposed to be occasioned by bile, have been completely cured by total abstinence from butter. Dr. Buchan

42 The most violent bilious complaints that I ever met with were evidently occasioned by food that became rancid on the stomach, as the choleramorbus and the like. Nor can such complaints be cured till the rancid matter is totally evacuated by vomiting and purging Dr. Buchan.

43 But supposing butter did not possess the quality of becoming rancid on the stomach, it may nevertheless prove hurtful to digestion. Oils of all kinds are of a relaxing quality and tend to impede the action of digestion. Dr. Buchan.

44 The free use of butter, and other oily substances, not only tends to relax the stomach, and impede its action, but to induce a debility of the solids, which paves the way to many maladies. Dr B

45 Children, without exception, are disposed to diseases arising from

relaxation. Butter of course ought to be given them with a sparing hand [better withhold it altogether] But is this the case? By no means. Bread and butter constitute a great part of the food of children, and I am convinced that the gross humors with which they are frequently troubled are partly owing to this food. As children abound in moisture bread alone is better for them than bread & butter. Dr. Buchan

46 I have been astonished to see the quantities of butter eaten by gross women who lead sedentary lives. Their tea-bread is generally contrived so as to suck up butter like a sponge. What quantities of crumpets and muffins they will devour in a morning soaked with this oil; and afterwards complain of indigestion, when they have eaten what would overload the stomach of a plowman. Dr. Buchan.

47 I am of the opinion that butter produces the nervous or sick-headache so common among the women of this country. Dr. Fothergill.

48 Butter is rather a gross food, and fitter for the athletic and laborious, than the delicate and sedentary. Dr. Buchan.

49 Salt butter certainly tends to induce skin diseases, and I am inclined to think the free use of it at sea may have some share in bringing on that dreadful malady the sea scurvy. Dr. Buchan.

50 Bread made with butter is almost indigestible, and pastries of every kind are little better; yet many people almost live upon pastry and it is universally given to children. It is little better, however, than poison, and never fails to disorder their stomachs. Dr. Buchan.

51 I have known a man seemingly in perfect health, who, by eating a penny worth of pastry, as he passed along the street, was

seized with such an asthmatic fit, that he was obliged to be carried home & nearly lost his life. Dr. Buchan.

52 Cheese as a diet is injurious to health. It occasions constipation, fires the blood and excites a constant craving for drink. It is very improper for the sedentary, and hardly to be digested even by the athletic. Dr. Buchan.

53 It shall be a perpetual statute for your generations, throughout all your dwellings that ye eat neither fat nor blood. Moses

54 If we lived on healthy food such a thing as disease would be impossible; but if we live on diseased food and drink a healthy and sane mind is impossible. Whitlaw

55 The swine is forbidden by the Mosaic law to be eatten, for "tho he divideth the hoof & be cloven footed, yet he cheweth not the cud; he is unclean unto you". Of all the abominable feeding creatures the swine may be said to be the chief, it is more liable to disease and entails more misery on the human race than any other animal. Dr. Whitlaw.

56 Leprous pork is very abundant in our market. Dr. Whitlaw

57 Swine from being such foul feeders are liable to many diseases caused by insects, which may be regarded as contagious independently of the noxious gases contained in their flesh aggravating most diseases and engendering many. Whitlaw

58. I have met with some cases of the Asturian elephantiasis [Leprosy] mentioned by Mason Good, and although he ranks it as a fish skin disease, I suspect the use of swines flesh and mercury have more to do with its origin than the fish. p. 66 Dr. Whitlaw

59 Carnivorous fowls, [our common poltry are such] were prohibited by the Mosaic law to be eaten, and I have had many opportunities of witnessing the dreadful effects caused by eating their flesh. It

brings on accute inflamation beyond all other substances, imparts to the body a most disagreeable odour, and generates a ferocity of temper sooner than any other kind of food. Dr. Baron of Charleston, joined me in to the test on half a dozen negroes, and found it perfectly correct; for after eating the flesh of such animals their lechery was unbounded. And if we refer to the Tartars who live on flesh and blood, we shall find them to be cruel and ferocious in their dispositions, gloomy and sullen, delighting in exterminating wars and plunder. Whilst on the other hand the Brahmins & Hindoos who subsist entirely on a vegetable diet passess a mildness and gentleness of character directly the reverse. Dr. Whitlaw

60 All philosophers, from Pythagoras to Dr. Franklin, have given their testimony in favor of vegetable food; its beneficial influence on the powers of the mind has been experienced by all sedentary & literary men. W.

61 Vegetable aliment, as never distending the vessels or loading the system never interrupts the stronger motions of the mind, while the heat, fullness and weight of animal food is an enemy to its vigorous efforts. Dr. Cullen.

62 The irritability of the whole system, consequent on the use of carnivorous fowls, animals & blood, independently of the accute inflamatory disorders it produces, is sufficient to debar society from the use of such foods. Dr. Whitlaw.

63 By the use of improper diet the body becomes diseased, this deranges the faculties of the soul, perverts the understanding, and affects both the temporal and eternal welfare. Dr. Whitlaw.

64 During the Roman conquests in the hot climates, they never allowed their soldiers to eat animal food only when compelled by necessity; and then pestilential disorders were sure to follow. Dr. Whitlaw

Of Governing the Appetite

65 The Synod of Rome were so well aware of the necessity of preserving the health of their soldiers by the use of vegetable food in hot climates, that in order to set the example, they forbade the use of animal food on their own tables. Dr. Whitlaw

66 Cancer is terribly aggravated by butter & the fat of meat. They keep up the most inveterate inflamation, and produce rapid progress to ulceration; thereby causing the foetid discharge attendant on cancer in the ulcerative process. Dr. W.

67 The Scrofula is merely a glandular disease, and there is only one method now known of curing it, namely, the excision of the tumor. This disease is particularly prevalent in those countries where the inhabitants indulge too freely in the use of animal food, & strong fermented liquors, which are the principle causes of the disease in England, and the most fruitful source of all morbid affections, occurring after the age of thirty five Dr. George Cheyne, in 1742.

68. You may as well argue with the wind as with the rising race while their passions are stimulated to madness by the quantity of acrid substances which they consume. Dr. Whitlaw.

69 I should have entered more at large into the great importance of wholesome diet, so necessary to the healing art, but the subject has been ably handled by the fathers of medicine Hypocrates and Galen. The first in his small treatise on diet, endeavored chiefly to prove, that the souls of all men are alike; and accounted for the difference observable in their understandings from the excess or moderation of their appetites and the quality of their food and drink. The second has successfully demonstrated the influence that the various diseases have upon the soul. Dr. W.

70 Let those who doubt, whether some can be restrained others spurred on,

some become incontinent, others sober, enterprising or timerous, mild modest or morose, according to the difference of their food — let those who doubt this apply to me to settle what diet may be necessary for them, and they will soon find themselves better disposed to natural philosophy and more capable of improving the powers of a rational soul, when I have strengthened their memory and sagacity by means of their diet, and they have become more knowing and ready to apply. Galen. in 193 A.D.

71 My age is a little short of seventy years; and having followed these rules [of a proper diet] for thirty years, I am at this time happy in the enjoyment of my senses, and faculties of my minds are in full vigor. p. 162 Dr. Whitlaw

72 In the history of man in the bible, we are told that dominion over the animal world was bestowed upon him at his creation, but the divine permission to indulge in animal food was not given him till after the flood. The observations I have to mak, accord strongly with this tradition; for while mankind remained in a state of innocence there is every ground to believe that their only food was the produce of the vegetable Kingdom. Sir Everard Home.

73 To take the life of any sensitive being and to feed on its flesh, appears incompatible with a state of innocence, and therefore no such grant was given to Adam in Paradise, nor to the antideluvians. It appears to have been a grant suited only to the degraded state of man after the deluge; and it is probable that as he advances in the scale of moral perfection, in the future ages of the world, the use of animal food will be gradually laid aside, and he will return again to the productions of the vegetable Kingdom, as the origanal food of man, as that which is best suited to the rank of rational & moral inteligence. And perhaps it may have an influence in combination with other favorable circum-

stance, in promoting health and longevity. *Dick, on the Philosophy of Religion*

74 We have no hesitation in saying that the *grant of animal food* originated, not in the idea of adding to man's enjoyments, but in necessity. Many excellent divines have argued that God changed the diet of man because he had already determined *to abreviate the span of human life*. This may be true, because we believe that experience has established the fact that a diet of which animal food forms no part, if it tend not to increase the muscular power of man, renders him much less liable to disease. *Gleig's History of the Bible*.

75. Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree, yielding seed; to you it shall be for food. Gen. 1.29. It is not perhaps to be understood from the use of the word "*give*" that a *permission* was now granted to man of using that for food which it would have been unlawful for him to use with out that permisscon; for by the very constitution of his being, he was made to be sustained by that food which was most congenial to his animal economy; and this it must have been lawful for him to employ, unless self-destruction had been his duty. The true import of the phrase, therefore, doubtless is, that God had *appointed*, *constituted*, *ordained* this as the staple article of man's diet. He had formed him with a nature to which a vegetable aliment was better suited than any other. It cannot perhaps be inferred from this language that the use of flesh meat was absolutely forbidden, but it clearly implies that the fruits of the field were the the diet most adapted to the constitution which the creator had given. This view of the sense of *giving*, is confirmed by the ensuing verse, where the same language is

employed; and God is said to have given the green herb to the beasts and birds. This cannot mean a permission but an appointment, such as we have described above. Prof. Bush's Manuscript Notes on Genesis.

76 He that will have a fat belly, must have a lean soul. D. Spinning

77 Bridle the appetite of gluttony, and thou wilt with less difficulty restrain all other inordinate desires of animal nature. Kempis.

78 If a glutton was to say, in excuse of his gluttony, that he only eats such things as it is lawful to eat, he would make as good an excuse for himself as the greedy, covetous, ambitious tradesman, that should say he only deals in lawful business. Law.

79 The infirmities of human life make such food and raiment necessary to us, as angels do not want: but then it is no more allowable for us to turn these necessities into follies and indulge ourselves in the luxury of food, or the vanities of dress, than it is allowable for angels to act below their proper state. Law.

80 More people are kept from a true sense and state of religion by a regular kind of sensuality and indulgence, than by gross intemperance. L.

81 If I was to desire you not to study the gratification of your palate in the niceties of meats and drinks, I would not insist much upon the crime of wasting your money in such a way, though it be a great one; but I would desire you to renounce such a way of life, because it supports you in such a state of sensuality and indulgence, as renders you incapable of relishing the most essential doctrines of religion. Law.

82 The Chinese rarely betray the slightest appearance of rudeness or of passion. This character partly arises from total abstinence which they observe from heating diet. Malte Brun.

11 in this Ch

Chronology & Theology of Nations.

Jews—

(From p. 235) There were no traces of such teachings of the Hebrew Lawgiver; and the consequence was, a much higher and purer worship than belonged to any of the surrounding nations

"The captivity in Babylon greatly influenced Hebrew habits of thought by making them familiar with Chaldean & Persian ideas. They had always believed in evil spirits employed by Jehovah to accomplish his own purposes; but not untill the Babylonian captivity do they seem to have formed the idea of one great rebellious Spirit in opposition to Deity, like the Persian Ahrimanes. Daniel, Ezekiel & Zechariah who wrote after that Period, make frequent allusion to spirits. Zechariah is the only one who mentions Satan." (Mariah Child Vol. 2 p. 43)

☞ Diabology— its origin. see p. 9

I add, that before that period tho' the angels & the angel of the Lord are frequently mentioned, the names of such angels are never mentioned; but after their intercours with Persians they begin to mention the angels by name, as in Daniel who speaks of Gabriel, & Michael as the names of certain angels, which he undoubtly got from the followers of Zoroaster, who were skilled in angelic Nomenclature. R

In the writings ascribed to Moses nothing is said concerning the immortality of the soul, nor is there any record by which his opinions on that subject could be ascertained. The reward promised to the Israelites are altogether of a temporal nature, as well as the punishments threatened

"From Egypt, Babylon & neighboring nations of Syria they imbibed many ideas of successive emanations from God, a hierarchy of Spirits the transmigration & immortality of the soul, the infestation of devils occasioning insanity and other diseases. (Mariah C. p. 54 Vol II.)

Josephus asks: "What man of virtue is there that does not know that those souls which are severed from their fleshly bodys are received by ether the purest of the elements, and joined to that company who are placed among the stars? That they become good demons and pro-

Jews

pitious heroes, and show themselves as such to their posterity afterward"? After the Babylonian captivity when many new ideas had been imbibed and the spirit of inquiry & investigation, had been set in motion, it soon result in the production of sects & divisions. Before that period the whole tendenc of Hebrew teaching was to inculcate implicit faith in the laws & doctrines revealed by Moses. Intellect having nothing to do did not wake from its lethargy. On every subject there was but one question to be asked: Has Moses so commanded? Where there is no progress there are no sects; accordingly there is no trace of any collision of opinions until after the return from exile; and even when minds began to exercise a little freedom, they did it very timidly, covering their innovations under professions of allegiance to their lawgiver.

Jewish Sects

Jews & Samaritans

The first seperation was between Jews and Samaritans, worshippers of the same God.

Pharisees

The most numerous and influential among the sects were Pharisees. This sect became prominent about 300 years before Christ. Their name signified Separatists; because they were seperated from others by their peculiar sanctity. They were chiefly distinguished by their great reverence for the Traditionary Law. They likewise maintained that there was a double meaning in the Written Law; one relating merely to the external words, another to an inward mystical signification. From these two sources they ingeniously derived arguments to sustain all new opinions and practices. From some source or other, they had imbibed the old Hindoo idea that a man might perform of meritorious work, more than enough for justification with God; that he might lay up an aditional fund, like stock in bank, for future benefit. They also adopted the Hindoo doctrine of the transmigration of souls. They worshiped One God, but believed in a multitude of Spirits good and bad. The First Son of the Supreme was with God from the beginning, and capable of manifesting himself on earth, for benevolent and

Chronology & Theology of Nations

Jews It was their common opinion that Jehovah had placed the nations of
the earth under the guidance of the Spirits of the Stars; each country
Pharisees having its own peculiar guardian; but the Hebrews were solely
under the direction of One Supreme Being, and not subject to any
of his subordinate ministers. Moses forbade them to lift their eyes
see p. 133 for to the sun, moon, or stars, in worship, giving as a reason: "For the Lord
Sadducees thy God hath divided them to all nations under the whole heaven
but he hath taken you to be unto him a people of inheritance". (see p. 133)

Essenes About 200 years before Christ another sect arose called Essenes, and
took up their residence near the ~~Dea~~ Dead sea. They lived in a community
on the principle & practice of perfect equality, were rigidly chaste and
allowed no women in their association. They took no oaths, bore no
arms, eschewed politics, inculcated forgiveness of injuries, and expected
the Messiah would come as a Prince of Peace to establish righteousness
on earth. Their doctrine was comprised in reverence to God & Love
to men. They held that the Creator made all mankind equal, and
it should be the effort of Good men to restore that original state of
things. They abhorred slavery, and would call no man master.
They were exceeding cleanly & simple in their diet, and in all their
arrangements they moved with the regularity of clock work. They
ate their meals in silence, drinking water only & ate only bread
and one kind of fruit or vegetables. They had many prophets among them
and Josephus says: "Some of this sect take it upon them to foretell
things; and it is very seldom found that they fail in what they foretell
Many of the Essenes have by their excellent virtues, have been
thought worthy of this knowledge of divine revelations"

Pliny the Elder describes the Essenes as "the only sort of men who
live without money, and without women, subsisting on the fruit of
the palm tree; & in this above all the world to be admired. They are

daily supplied by the resort of new comers, equal to those they loose; many flocking to them whom illfortune has made weary of the world, and forced to take shelter in their institutions. Thus for several thousands of years this people is perpetually propogated without any being born among them; so fruitful to them is the repentance of others as to their past lives."

They numbered about 4000 in different communities in the days of Josephas.

Therapeutae

There was another similar sect of Jews in Egypt, called Therapeutae. which some suppose to be a branch of the Esenes tho' they differed somewhat in their manners. The principle distinction consisted in their admitting women among them tho' all lived strictly contenant lives. Men and women met together for social worship on the sabath, tho a vail or partition 5 or 6 feet high separated them. Their common worship consisted in singing, prayer & preaching by some of the Elders. On every seventh Sabath they had a solem Festival, at which time the men and woman worshipped without a vail between them. "The men and women arranged themselves in two separat choirs, each headed by the best singers. They first sang hymns of thanksgiving sometimes in concert sometimes in responses; expressing the spirit of the song by motion of their hands. The hymn being finished they joined in a general dance which continued till the sun arose." This dance & choral hymn is said to have been in commemoration of the passage of the Israelites through the Red Sea and Miriam's song of rejoicing. But as they were accustomed to give spiritual significance to all the historical facts of scripture, it is deemed likely that they also considered it symbolical of the soul's deliverance from the bondage of the senses. The sexes did not live together in one house, but each had their separate abodes. See p. 133

Ch. VI Promiscuous Aphorisms, Essays & Notes

X \ 1 He that meddles with orther men's matters neglects his own. R

X 2 No one can feel the guilt incurred by another, nor wilt thou be arraigned at the bar of justice to answer for another's crimes; therefore leave off meddleing with other men's conduct and dilligently attend to thy own ways. R

1 x 3 If God be thy only treasure, and to do his will thy meal & drink sure thou wilt be content wherever thou art called to be; God not being confined to places, persons, or things, but is always found where duty calls. R.

4. —— "Of ages past enquire
What the most formidable fate—
To have our own desire" *Anon*..

2 x 5. Oh Father of mercies, I thank the for with holding my desires from me; for now I see by the light of truth and experience, that if they had been granted, tho' inspired by zeal for thy cause, I should most likely have been ruined. R.

6 May I henceforth restrain my creaturely will, and selfish
3 x zeal, and not presume to lay out and execute God's work according to my own wisdom, but patiently wait his own timed way. R

7 "And O by error's force subdued,
Since oft my stubborn will,
Preposterous shuns the latent good,
And grasps the specious ill.
Not to my *wish*, but to my *want*,
Do thou thy gifts supply;
Unask'd, what good thou knowest, grant
What ill, though asked, deny. *Anon*..

8. Look not on a woman unnecessarily, lest through thy eyes thou commit adultery. R

Promiscuous Aphorisms, Essays & Notes

Jx 9 Thou wilt not tell world stories thy self, but canst hardly refrain from listening to others who tell them. "Stop thy ears from hearing of blood". R.

X \ 10 He was born, and he died: This is the brief history of mortals, and even this shall soon be forgotten. R

X 11 Man's mortal career is short; the space he filled is left to another; he is forgotten in the land of mortals, and eternity must tell the rest. R.

X 4x \ 12 Oh what is worth our thoughts, our labor, our affections while here, but that which can tell for eternity? R.

X \ 13 It is easier to give good counsel than to observe it. R

14 Men will sometimes gravely give such counsel to others, as will redound to their own interest, and give them an opportunity to get the advantage. Lavater

15 He that gives counsel ought to feel responsible for consequences. R.

16 He that gets counsel, and then goes contrary to it, either intended to insult the giver, or only wanted him to sanction & confirm a course which he had predetermined to pursue at all events. R.

X 17 If thou art reproached unjustly, thou shouldst rejoice exceedingly in that thy condition is so much better than if thou hadst deserved it R.

X 18 It is easier to give good precepts, than to set a good example. R

19 The prophet might well say "the heart of man is deceitful above all things," when it uses so many deep artifices to deceive its very self. R

20 The Existence of God may be proved to the natural mind, by the existence of created visible objects; but it is known to the spiritual mind by a participation of the Divine Nature — a conscious feeling of the indwelling of the Holy Spirit. R.

21 The Infinity of God may be known to the natural mind, by the consideration of the necessity of an Infinite Being, to create and uphold the infinite universe, which he sees & contemplates around him,

but the spiritual mind knows it, from a sense of the Divine ubiquity, and the infinite desires he feels for the universal good, which the indwelling of the Holy Spirit inspires. R

22 The Unity of God may be known to the natural mind, from the consideration, that it is impossible for more than One Infinite Being to exist, and from the perpetual harmony of the universe; but the spiritual mind knows it by the strong bond of divine love dwelling in his soul, which unites him to God, and to all his creatures in the ties of impartial and universal affection. R.

23 The natural mind may discover the truth that "God alone ought to be worshipped", from the consideration of his greatness, and of his right as Creator; but the spiritual mind knows this from a deep sense of his goodness, and an ardent love to God, which kindles in his soul the flame of pure devotion; and gives him sensibly to taste and feel that God is good and that every good we enjoy is his gift. R.

24 A certain astronomer wishing to view the spots on the Sun, to ascertain, whether they would not at some future time utterly obscure his rays, im~~m~~agined that he saw a tremendous animal on his surface, of sufficient size to devour the luminary of day. Hereupon he became terribly frightened, thinking without doubt, the solar system must shortly be dissolved. Upon examination, however, that terriffic animal ~~animal~~ proved to be nothing but a little fly, which had crept in between the glasses of his telescope. Thus the terrors and awful spectres which we think we see in the order of God's providence, are only the magnified monsters of our own disordered optics. R

25 As the sun perpetually shines with undiminished brightness

and his cheerful rays are never hid from the earth only by some intervening body, and these mostly clouds which are exhaled from the earths own surface; so the Love & Goodness of God are unchangeable— the Sun of Righteousness shines with perpetual splendor, and his rays are only obscured by the dark mists and bad passions of our own earthly nature. R.

x 26 Self-defence is the first law of nature— Self-denial, the first law of Christ. R.

27 The omission of good is the commission of evil. Anon.

x 28 A life of idleness is a life of iniquity. R

x 29 An industrious man is never at a loss for want of business; nor a lazy man for want of an excuse. R

x 30 Usefulness increases happiness. R

x 31 Usefulness in little things, is better than aspiring after great thing and effecting nothing. R.

x 32 He that has it not in his power to do much, should content himself with doing as much as he can. R.

33 He that cannot bring about his own great designs and do business on a large scale, should not therefore take a requiem to himself, and do nothing; but should go to work accordings to the little designs of another, and do business on a small scale according to the gift of God. R.

x 34 Orthodoxy like charity, covers a multitude of sins; or, in other words, the broad mantle of charity is flung over the sins of him who is orthodox in sentiment, while the poor heretic has no cloak for his sins. R.

x 35 We should not look at the examples of our superiors to see how many indulgences we can have; but to ascertain how much self-denia we may practise. R 30

36 The being in time or eternity, does not depend on being or not being in the body; but he is in eternity, whether in the body or out, who has got so far above the influence of time things, as to hold them at their true estimation, when compared with eternal things. R.

37 He truly lives in and acts for eternity, who gives spiritual things as much the supremacy in his affections, as eternal things are greater than temporal, or as eternity is greater than time R.

38 Between time and eternity there are no degrees of comparison; things then that *merely* relate to time, must be set down at *naught*; and this is their true value, any further than they can be made some way subservient to our spiritual & eternal good. R.

39 Woe to him, who, when he is forming an acquaintance, with a view to lasting friendship, conceals his own foibles. His friend of himself, or by the officiousness of others will ultimately espy them; and when once discovered, let him never hope for forgiveness, no matter how many virtues he may possess to over balance them. Better first show the cloven foot, and prove afterward by your kindness and good works that you are a seraph, only a little deformed. Your deformity will be overlooked and you will be permanently esteemed. R.

40 Christ has warned us to be ware of *wolves in sheep's clothing*; and an apostle has declared that Satan can transform himself into an angel of light. The orthodox of all sects have taken advantage of these sayings, and applyed them to such among themselves as professed further degrees of light, and desired to advance beyond the stakes of their creed; forgetting the danger of calling Christ Belzebub. R.

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41 Men are quite as apt to call Christ Beelzebub, as to take satan for an angel of light; and of the two the former is surely the most dangerous. R.

42 The nature of human optics is such that the nearest objects obstruct the sight from those which are more remote, although the remote objects maybe of far greater magnitude & consequence. Thus, short-sighted selfishness, which seek its own immediate & solitary interest is blind to objects of the greatest importance—those which would produce the greatest general good, and of course the highest degree of individual happiness. R.

43 It is a trait in the human character to undervalue present blessings by an unfair comparison between them and those that are past or to come. R.

44 Blessings and good men, unlike all other things, are magnified by the distance they are from us: let us once come into full possession or close familiarity with them, and we soon loose sight of their excellencies. R.

45 When blessings begin to withdraw, their worth begins to unfold; but when they take their flight and get utterly beyond our grasp, then it is they glitter with a tenfold splendor. R.

46 Every angel is an angel in proportion to his love of usefulness. Swedenborg

47 Every man is happy in proportion as he is instrumental in making others so. R

48 The most powerful weapon of rational and free government is example. R

49 The most important government is that which is of a spiritual nature; and the proper object of such government, is to empower & qualify man to live without sin and govern himself. R

44 50 Authority, unduly exercised, preys upon its own vitals & puts an end to its own existence R

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51 He who abuses power or trust reposed in him, is like the phoenix which produces a conflagration that destroys itself: but he will not be likely, like that fabled bird, to rise from his ashes into newness of life. R.

52 Place no confidence but in those who have the courage to contradict you with respect, and who love your prosperity and reputation better than your favor. Fenelon.

53 Hasten to reform yourself, that you may labor with success in the reformation of others. Fenelon.

54 Liberty of thought is an impregnable fortress that no human power can force. Fenelon.

55 Violence can never convince, it only makes hypocrites. Fenelon

56 Those who are in error are the objects of Christian compassion rather than of hatred. Peter Poiret. [~~And~~ of such we see plenty, incarnate R

57 A devil is a spirit full of knowledge, but debased with abominable self-love. Peter. Poiret. And of such we see a plenty that are incarnate. R.

58 When man turned his affections from God, to love himself and the creatures he lost all good & fell into all evil. Antonia Bourignon

59 A sharp judgment shall be to them that be in highplaces &c and mighty men shall be mightily tormented. Wisdom of Solomon.

60 It is not what others think of thee, but what thou feelest in thyself that maketh thee happy or miserable. R

61 One self-approving hour whole years outweighs
Of stupid starers and of loud huzzas. Pope

62 As we cannot serve two masters, so neither can we pursue two courses or objects of an opposite tendency: We cannot pursue, as an end, earthly and temporal good and at the same time be striving for that which is spiritual and Eternal. R

63 The Arabs say of Mahomet, that after viewing the beautiful city

and fertile plains of Haouran, "he said he would not enter it; as there was but one paradise for man, and he would not have his in this world. Calmet.

64 Outward, earthly and sensual things are the fruits of the tree of good and evil; our appetites, desire or will turned toward them is the tempting Eve; both of which God has wisely placed for the trial of our faith, obedience & love to him. We condemn our father Adam; yet like him, at the suggestion of our Eve, we pluck & eat voraciously, and, like him, excuse ourselves by saying that both the fruit and the appetite were given us of God: we say not one word about his prohibition, "Thou shalt not eat". R

x x7 65 Heaven is not a place to which we must go, but an internal state to
x 8 which we must attain. R Heaven is potentially every where, because God is every where R.

66 Prosperity makes friends, adversity tries them. Anon.

67 Among all the millions that huzzaed for Napoleon, & cried "Vive le Emperor", while he triumphed over the nations of Europe, he found but one friend that would accompany him in his exile. R.

68 Alexander the great had two courtiers, who were his familiar friends, between whom he made this sagacious discrimination, "One," he said, "loved Alexander, the other loved the king." R.

69 Men pass away like the shadows of the morning; but the "Word of the Lord endureth forever", and that word without respect to persons, in ways infinitely various, speaketh unto all. Kempis.

70 It is not by indulging but by resisting our passions that true peace of heart is to be found. Kempis.

71 He that placeth his confidence in man, or in any created being is vain, and trusteth in a shadow. Kempis.

72 Do all that is in thy power with an upright intention, and God will bless with his favor the integrity of thy will. Kempis.

51

73 In judging others a man labors to no purpose, commonly errs, and easily sins; but in examining and judging himself he is always wisely and usefully employed. Kempis.

74 Those evils which a man cannot rectify either in himself or others, he ought to bear with humble resignation, till God shall be pleased to produce a change. Kempis.

75 If all men were perfect we should meet with nothing in the conduct of others, to suffer for the sake of God. Kempis.

76 Never suffer the invaluable moments of thy life to steal by unimproved, and leave thee in idleness and vacancy; but be always either reading, or writing, or praying, or meditating, or employed in some useful labor for the common good K.

77 Reject all studies that are merely curious; and read only what will rather penetrate the heart with holy compunction than exercise the brain with useless speculation. Kempis.

78 It is much easier to keep concealed at home, than to preserve ourselves from sin abroad; he therefore, that presseth forward to the perfection of the internal & spiritual life, must with Jesus, "withdraw himself from the multitude". Kempis.

79 No man can safely go abroad that does not love to stay at home. K.

80 No man can safely rejoice but he that has the testimony of a good conscience. Kempis.

81 O that man would never seek after transitory joy, would never busy himself with the trifling affairs of a perishing world; how pure a conscience might he maintain. Kempis.

82 O that man could divorce his spirit from all vain solicitude, and devoting it to the contemplation of God and the truths of salvation, place all his confidence in the divine mercy; in what profound tranquility and peace would he possess his soul! Kempis

83 No man is worthy of heavenly consolation, unless he hath been diligently exercised in holy compunction. Kempis.

85 It is better for a man to lie hid continually, and attend to the purification of his soul, than neglecting that "one thing needful", to go abroad and work miracles. Kempis.

86 It is highly commendable in all that are devoted to a religious life, to go seldom abroad, to decline being seen of men, and to be as little fond of seeing them. Kempis.

87 A merry evening brings forth a sorrowful morning: thus all carnal joy enters delightfully, but, ere it departs, bites & kills. K.

89 Leave vain pleasures to the vain, & mind only that which God hath required of thee for thy own eternal good. Kempis.

90 If thou wouldst make any progress in the christian life, keep thyself continually in the fear of God. Kempis

91 Through levity of heart and the neglect of self-examination we grow insensible of the disorders of our souls, and often vainly laugh when with just reason we ought to mourn. Kempis.

92 There is no true liberty nor any solid joy, but in the fear of God united with a pure conscience. Kempis

93 If thou canst divorce thyself from men and and their concerns, they will soon divorce themselves from thee, and leave thee to do the work of thy own salvation in peace. Kempis.

94 Perplex not thyself with the business of others nor involve thyself in the interests of the great. Kempis.

95 Grieve not that thou dost not enjoy the favor of men, but rather grieve that thou hast not walked with that holy vigilance and self-denial which become a true christian who is the devoted servant of God. Kempis.

96 It is better to avoid sin than to shun death. Kempis.

97 It is more safe, and more beneficial not to have many consolations in the present life, especially those that are of an earthly nature. Kempis.

98 That we are destitute of spiritual and divine consolation, or but seldom enjoy its sweetness, is owing to ourselves, because we exercise not compunction of heart, nor abandon those consolations that are external and vain. Kempis.

99 Acknowledge thyself not only unworthy of divine consolation but worthy rather of much tribulation. Kempis

100 Wretched art thou wherever thou art, and to whatever thou turnest unless thou turn to God. Kempis

101 Why art thou troubled because the events of life have not corresponded with thy own will and desire? Who is there that enjoyeth all things according to his own will? neither I nor thou nor any other man on earth. K.

102 There is no human being without some share of distress and anguish, not even Kings and Popes. Kempis

103 Whose condition is best? His surely who is ready to suffer any affliction for the sake of God. Kempis.

104 Unless thou dost violence to self, thou wilt never subdue sin. K.

105 How great is human frailty, forever prone to evil! To-day we confess our sins, and to morrow commit the the same sins again this hour we resolve to be vigilant, and the next act as if we had never resolved at all. Kempis.

106 How wise and happy is the man who continually endeavors to be as holy in the day of life as he wishes to be found in the hour of death. Kempis.

107 Few Spirits are made better by the pain and langor of sickness; as few great pilgrims become eminent saints. Kempis

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108 Wherever thou art turn every thing to an occasion of improvement; if thou beholdest or hearest of good examples, let them kindle in thee an ardent desire of imitation; if thou seest any thing blamable, beware of doing it thyself. Kempis.

109 As thy eye observeth and thy judgment censureth others, so art thou observed and censured by them. Kempis.

110 Thou wilt find abundant reason to be ashamed & confounded, when after considering the life of Christ, thou reviewest thy own, which, though thou hast long professed the imitation of that blest Exampler, thou hast yet taken so little care to make conformable to it. Kempis

111 The zealous & watchful christian, bears patiently, and performs cheerfully whatever is commanded him: but he that is cold and negligent suffers tribulation upon tribulation, and of all men is most ~~is most~~ miserable; for he is destitute of inward and spiritual comfort, and to that which is outward and carnal he is forbidden. Kempis

112 When a man is so far advanced in the christian life, as not to seek consolation in any created thing, then doth he first begin perfectly to enjoy God. Kempis.

113 He who is not careful to resist and subdue small sins, will insensibly fall into greater. Kempis.

114 Abandon the cares and pleasures of this wretched world, and and turn to the Lord with all thy heart & thy soul shall find rest. K

115 Christ will come to thee and bless thee with the splendor of his presence, if thou wilt shut thy outward senses and turn to the still small voice that speaketh within. Kempis.

116 Do good if you expect to receive any. Anon

117 Do justice; love mercy; practise humility. A.

118 A man may be as perfectly selfish in pursuing heavenly as earthly enjoyments; selfishness not depending on the *quality of the object pursued*, but on the *motive or end* for which it is pursued. R

119 Though the disciples of Christ gave up the pursuit & prospect of all earthly glory and greatness, yet they indulged the same selfish propensity in seeking renown in heaven. Hence they fell into a dispute among themselves, which of them should be the greatest in that Kingdom. R

120 Difficulties, to be overcome must be met with energy and withstood with patience. R.

121 A calumny, though known to be such, frequently leaves a stain on the reputation. A.

122 Accusing is proving where malice & power sit judges. A.

123 The true way to advance another's virtue is to follow it. A.

124 The best means to cry down another's vice is to decline it. A.

125 To err is human; to forgive divine. A.

126 A hand-saw is a good *thing*, but not to shave with. A.

127 A handful of common sense is worth a bushel of learning. A.

128 All is but lip wisdom that wants experience. A.

129 A man may talk like a wise man & yet act like a fool. A.

230 A white glove often conceals a dirty hand. A.

231 Every body knows how to find fault. A.

232 Every man wishes the water to his own mill. A.

233 The conquered is rarely called wise or the conquerer rash. A.

234 Good to begin well, better to end well. A.

235 He that will not be counseled cannot be helped. A.

236 Human blood is all of one color. A.

237 He that does you an ill turn will never forgive you. A

238 If A fool have success it ruins him. A.

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139 Beware of a silent dog and still water. A.

140 In a calm sea every man is a pilot. A.

141 It is easy preaching to the fasting with a full belly. A.

142 Adversity flatters no man. A.

143 A clear conscience is a sure card. A

144 Search others for their virtues, thyself for thy vices. A.

145 There could be no great ones if there were no little ones. A

146 They need much whom nothing will content. A.

147 Self love is the greatest of all flatterers. A.

148 It costs more to revenge injuries than to bear them. A.

149 He who resolves to amend has God on his side. A.

150 Great minds are easy in prosperity and quiet in adversity. A.

151 Anger is always more hurtful than the injury that caused it. A.

152 An upright judge has more regard to justice than to men. A.

153 A fool may chance to put something in a wise man's head. A.

154 I seek not selfish ends, but I greatly desire the end of self. R

155 One of the chief arts of self culture, is to unite the childlike teachableness, which gratefully welcomes light from every human being who can give it, with manly resistance of opinions however current, of influences however revered, which do not approve themselves to our deliberate judgment. Channing.

156 We ought indeed to strengthen our reason by other men's intelligence but we must not prostrate it before them. Channing.

157 If there spring up within you any view of God's word or universe, any sentiment or aspiration which seems to you of a higher order than what you meet abroad, give reverent heed to it, inquire into earnestly, solemnly. Do not trust it blindly, for it may be an illusion; but it may be the divinity moving within you, a new revelation, not supernatural, but still most precious, of truth or

duty; and if after inquiry it so appear, then let no clamor, or scorn, or desertion turn you from it. Channing.

158 Be true to your own highest convictions. Channing.

159. Intimations from our own souls of something more perfect than others teach, if faithfully followed, give us a consciousness of spiritual force & progress, never experienced by the vulgar of high life or low, who march as they are drilled, to the steps of their times. C.

160. Undoubtedly nature has her nobility and sends forth a few to be eminently "lights of the world". But it is also true that a portion of the same divine fire is given to all; for the many could not receive with loving reverence the quickening influences of the few, were there not essentially the same spiritual life in both. Channing

161. A man in the common walks of life, who has faith in perfection in the unfolding of the human spirit, as the great purpose of God, possesses more the secret of the universe, perceives more the harmonies or mutual adaptations of the world within him, is a wiser interpreter of providence, and reads nobler lessons of duty in the events which pass before him, than the profoundest philosopher who wants this grand central truth. Channing

162. Illuminations, inward suggestions, are not confined to a favored few, but visit all who devote themselves to moral improvement. Channing.

163 The man who in working, no matter in what way, strives perpetually to fulfil his obligations thoroughly, to do his whole work faithfully, to be honest, not because honesty is the best policy, but for the sake of justice, and that he may render to every man his due; such a laborer is continually building up in himself one of the greatest principles of morality and religion. Every blow on the anvil, on the earth, or whatever material he works upon, contributes something to

the perfection of his nature. Channing.

164 The wise economy of the great author of nature in the constant circulation of the elements of matter, is equaled by nothing but his own infinite beneficence: "Who not content
By one exertion of creative power
His goodness to reveal: through every age,
Through every moment up the tract of time
Adjusts, accomodates, and blesses all." Parkes

165 The wonderful harmonies of the elements of the vegetable Kingdom are not by necessity in the nature of those elements, but in the will of him who has ordained them, in subordination to the wants and the enjoyments of his numerous creatures. Parkes.

166 All noble thoughts are types of noble actions. North American Review

167 From the contemplation to the imitation of ideal excellence, the transition is natural and easy. N.A.R.

168 Before the purifying beams of divine light, all evil thoughts & low desires vanish, as the noonday splendor dissipates the mists of the valley. N.A.R.

169 If indeed public morality reposed on public ignorance, if delusion were the palladium of our well-being, miserable would be the condition of humanity; for ignorance is of the earth earthy, and must soon pass away. N.A.R.

170 The consciousness of doing good to others is the best reward to a benevolent mind. Buel.

171 We read of the "Children of the wicked One," and of their "Father the Devil; Do these expressions imply a Deviless—a Mother Devil? R.

172 The caresses, flattering titles, & fond submissions, first voluntarily bestowed on leaders, by their simple & unsuspecting devotees, come afterwards to be exacted by pains and penalties. R.

173 Geology: The earths history of itself. Daniel Webster.

174 This is the state of man; to day he puts forth
The tender leaves of hope; to morrow blossoms
And bears his blushing honors thick upon him
The third day comes a frost, a killing frost
And nips his root. —— Shakespeare

175 O Heavenly Father, illuminate my understanding that I may clearly discern between the opperations of Thy Spirit within me, and the workings of selfish, self-seeking nature; so that I may obey thy divine voice, and not follow the dictates of my selfish will. R.

176 No part of self-knowledg is more important than to discern clearly these two great principles, the self-seeking & the disinterested; and the most important part of self-culture is to depress the former and exalt the latter, or to enthrone the sense of duty within us. Channing

177 When we consider the small number of simple substances which enter into the composition of plants, how astonishing is the variety that has been given us by the profuse hand of Nature! The species of vegetables already known are more than 40,000 & large additions are daily making to this number by new discoveries. Is it possible that so bountiful a provision can have been made by Nature ultimately for the use of man? Yes, "For him She has covered the earth with plants, and tho' their species be infinite in number there is not one that may not be converted to his use. She has selected some out of every class to minister to his pleasures, or his support, wherever he shall please to fix his habitation. Others serve for his bed, for his roof, for his clothing, for the cure of his diseases and for the fire of his hearth. St. Pierre.

178 The infinite variety which there must be in the internal organization of vegetables, to enable different orders to prepare such different substances

from the same elements, renders this subject too intricate & minute for our investigation. We feel the insufficiency of our faculties.—"The will of God is the ultimatum of all human knowledge". Parkes.

179 All orders of vegetables are produced from four or five natural substances, namely: caloric, light, water, air, & carbon. Nature has required only these in order to perform even the most exquisite of her productions.—

"With hues on hues expression cannot paint,
The breath of Nature and Her endles bloom." Parkes

180 That it should be possible so to modify, & intermingle a few simple substances, and thence produce all the variety of form, color, odor &c which is observable in the different families of vegetables is a phenomenon too astonishing for our comprehension. Nothing short of Omnipotence could have provided such a paradise for man.—

"Soft roll your incence, herbs & fruits & flowers,
In mingled clouds to Him whose sun exalts,
Whose breath perfumes you, & whose pencil paints." Parkes

181 Of whatever community you are a member, take care how you oppose the current of fashion; for, as Franklin says, "He that spits against the wind, spits in his own face". K.

182 If your friend is made of honey do not eat him up. Arabian Proverb.

183 If you cannot accomplish every thing, it is no reason you should abandon every thing. A. P.

184 When you are the anvil, have patience. A. P.

185 Who pants for glory finds but short repose;
A breath revives him, and a breath o'erthrows. Pope

186 Religion refines our moral sentiments, disengages the heart from every vain desire, renders it tranquil under misfortune, humble in the presence of God, and steady in the society of men. Zimmerman.

187. Men are wicked, in proportion as they are ignorant or envious, and the only way of eluding their mischievious intentions, is to keep out of their way. Zimmerman.

188. If a man has a right to be proud of any thing, 'tis a good action, done as it ought to be, without any cold suggestions of interest lurking at the bottom of it. Sterne.

189. Misunderstanding and inattention create more uneasiness in the world than deception and artifice, or at least their consequences are more universal. Goethe.

190. Violent asseverations, or affected bluntness, look not more suspicious than strained sanctity, or over-offended modesty. Zim.

191 The dog wags his tail, not for you but for the bone. Anon.

192 Go not where you are uncertain of a welcome. Anon.

193 Small rain will lay a great dust. Anon.

194 Success will make a fool look wise. Anon.

195 The wolf may loose his teeth but not his appetite. Anon.

196 No person can become great but by keeping his resolutions: none ever escaped contempt who could not keep them. Anon.

197 To be firm without being obstinate requires great prudence. R

198 Be severe with yourself; deal gently with others. R.

199 Do not endeavor to shine in all companies.— Remember, the more you are praised the more you will be envied. Burgh.

200 If you would add lustre to all your accomplishments, study a modest behaviour. Burgh.

201 He who stirs up against himself another's self-love, provokes the strongest passion in human nature. Burgh.

202 Make your company a rarity and people will value it. Men despise what they can easily have. Burgh.

203 Men of many words are generally men of many puffs. Burgh.

204 Think like the wise, but talk like ordinary people. Burgh.

205 Too much company is worse than none. Burgh.

206 Do not think of knocking out another person's brains because he differs in opinion from you. It will be as rational to knock yourself on the head, because you differ from yourself ten years ago — Burgh.

207 In disputes upon moral or scientific points, ever let your aim be to come at truth, not to conquer your opponent. So you never shall be at a loss, in loosing the argument, & gaining a new discovery. B.

208 Do not ruffle or provoke any man: Why should any one be the worse for coming into company with you? Burgh.

209 Be not yourself provoked: Why should you give any man the advantage over you? Burgh.

210 It is generally owing to a consciousness of a designing temper, that people are apt to suspect others. Burgh.

211 Affectation is a vice capable of disgracing beauty, more than pimples, or the small-pox. Burgh.

212 To pursue worthy ends by wise means is the whole of active prudence. Burgh.

213 To retort an injury, is to be almost as bad as the aggressor. When two throw dirt against one another can either keep himself clean? Burgh.

214 Live so, as no body may believe bad reports against you. Burgh.

215 Reform yourself first and then others. Burgh.

216 Do nt place your happiness in ease from pain: there is no such thing in this world; but in patience under affliction, which is within your reach. Burgh.

217 Let no one overload you with favors: you will find it an insufferable burden. Burgh.

218 Aim at desert rather than reward. Burgh.

219 Think yourself cheap off with a little scandal for extraordinary goodness: how many have paid their lives for their integrity. Burgh.

220 It is foolish to show your teeth when you cannot bite. Burgh.

221 In prosperity prepare for a change: in adversity hope for one. Burgh.

222 If you are ill used by a man, especidlly a great one, put up with the injury quietly, and be thankful it was not worse. When they do but a little mischief, the world has a good penny-worth of them. Burgh.

223 If you give atall, do it cheerfully. Burgh.

224 Try a friend before you trust him. Burgh.

225 If you can live independent, never give up you liberty and your leisure, much less your conscience to a great man. Burgh.

226 To be regular, is prudence; to go like a clock, is mere formality. Burgh.

227 Would you punish the spiteful? Show him that you are above his malice. Burgh.

228 Great fame is like a great estate, hard to get, hard to keep. Burgh.

229 Take care of irrevocable deeds. Burgh.

230 He who has done all he could, has discharged his conscience. Burgh.

231 It is an employment more useful in society, to be a maker-up of differences, than a professor of Astronomy;— But it requires prudence to know how to come between two people who are bickering at one another, & not have a blow from one or other. Burgh.

232 If you make use of the faults of others to avoid falling into the same errors, you may proffit by folly as well as by wisdom. Burgh

233 It is not the part of a wise man to be eager after any thing but improvement in goodness. All things else may be dispensed with. Burgh.

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234 To learn to talk well, learn first to hear. Burgh.

235 Resist vice at the beginning and you will conquor it in the End. B.

236 A clear conscience is better than a clear estate. Burgh.

237 Never think a thought, speak a word or do a deed, but what you may be safe in setting about with the following preface. "O God, my Maker & Judge, I do not forget that thou art witness to what I am about. Burgh.

238 If you have a well-disposed mind, you will go into no company more agreeable, or more useful than your own. Burgh.

239 All is not well with those to whom solitude is disagreeable. B.

240 It is no shame to learn. The shame is to be ignorant. Burgh.

241 If you have, health, a competency, and a good conscience, what would you have besides? Something to disturb your happiness? B.

242 It is easy to live well among good people. But show me the man who can preserve his temper, his wisdom and his virtue, in spite of strong temptations and universal example. Burgh.

243 It is hardly credible what aquisitions in knowledge one may make, by carefully husbanding and properly applying every spare moment. Burgh.

244 He that buys what he does not want, is in a fair way to want what he cannot buy. R. ☞ [This I believe to be Dr Franklin's]

245 By means of the invaluable art of penmanship we arrest the fugitive idea in its flight, & render stationary and durable, the most evanesant of things. R

246 If living up to my own conscience does not procure me the union & respect of men, I must either content my self to go without them, or crouch to the sense & sentiments of others, by abandoning my own convictions of right. R.

247 He is truly weak and much to be pittied, who can not sustain himself

without the approbation & smiles of men & women, when his own conscience justifies him, and he feels that he has God on his side. R

248. If a man's actions and general deportment fail to procure him union it is in vain to beg for it, and more vain to demand it: Union must be spontaneous; it can neither be begged nor forced. R.

249 Unreasonable and absurd ways of life, whether in labor or diversion, whether they consume our time or our money, are like unreasonable & absurd prayers, and are as truly an offence unto God. Law.

250 To have right notions & tempers with relation to this world, is as essential to religion, as to have right notions of God. And it is as possible for a man to worship a crocodile, and yet be a pious man, as to have his affections set upon this world, & yet be a good christian. Law.

251 If the same motives make some people painful & industrious in their trades, which make others constant at gaming, such pains are but like the pains of gaming. Law.

252 The more you are free from the common necessities of men, the more you are to imitate the higher perfection of angels. Law.

253. More men live regardless of the great duties of piety, through to great a concern for worldly goods, than through direct injustice. Law.

254 Any one pious regularity of any one part of our life, is of great advantage, not only on its own account, but as it uses us to live by rule, and think of the government of our selves. Law

255 A man of business, that has brought one part of his affairs under certain rules, is in a fair way to take the same care of the rest. Law

256 If any one is so wise to think his time too precious to be dis-

posed of by chance, and left to be devoured by any thing that happens in his way; if he lays himself under a necessity of observing how every day goes through his hands, and obliges himself to a certain order of time in business, retirements & devotions, it is hardly to be imagined, how soon such a conduct will reform, improve, and perfect the whole course of his life. *Law.*

257 He that once knows the value, and reaps the advantage of a well-ordered time, will not long be a stranger to the value of any thing else that is of real concern to him. *Law.*

258 A Christian has but one reason for doing or not doing, for liking or not liking any thing, and that is the will of God. *Law.*

259 A life devoted to God, looking wholly unto him in all our actions, and doing all things suitably to his glory, is so far from being dull, and uncomfortable, that it creates new comforts in every thing we do. *Law.*

260 If you were to see a man dully endeavoring all his life to satisfy his thirst, by holding up one and the same empty cup to his mouth, you would certainly despise his ignorence. But if you should see others of brighter parts, and finer understandings, ridiculing the dull satisfaction of one cup, and thinking to satisfy their own thirst by a variety of gilt & golden empty cups; would you think that these were ever the wiser or happier, or better employed, for their finer parts? Now this is all the difference that you can see in the happiness of this world. The dull and heavy soul may be content with one empty appearance of happiness, and be continually trying to hold one and the same empty cup to his mouth all his life. But then let the wit, the great schollar, the fine genius, the great statesman the polite gentleman, lay all their heads together and they can only show you more and empty appearances of happiness; give them all the world into their hands, let them cut and carve as

they please, they can only make a great variety of empty cups. Law.

261 Sleep is the poorest dullest refreshment of the body, that is so far from being intended as an enjoyment, that we are forced to receive it either in a state of insensibility, or in the folly of dreams. L.

262 Sleep is such a dull stupid state of existence, that even amongst mere animals, we despise them most which are most drowsy. Law

263 The union of soul and body is not a mixture of their substances, as we see bodies united & mixed together but consists solely in the mutual power that they have of acting upon one another. Law.

264 The soul has no thought or passion, but the body is concerned in it; the body has no action or motion, but what in some degree affects the soul. Law.

265 As it was the spirit of the world that nailed our blessed Lord to the cross; so every man that has the spirit of Christ, that opposes the world as he did, will certainly be crucified by the world some way or other. Law.

266 Christianity still lives in the same world that Christ did; and these two will be utter enemies, till the kingdom of darkness is entirely at an end. Law.

277 Had you lived with our Saviour, you had then been hated as he was; and if you now live in his spirit, the world will be the same enemy to you now that it was to him then. Law

278 The whole nature of virtue consists in conforming, and the whole nature of vice in declineing from the will of God. Law.

279 To think that you are your own, or at your own disposal, is as absurd as to think that you created & can preserve yourself. Law.

280 As true Christianity is nothing else but the spirit of Christ so whether that spirit appear in the person of Christ himself or his apostles, or followers in any age, it is the same thing; whoever hath his

spirit will be hated, despised and condemned by the world as he was.

281 The desire of any thing that is not a real good, lessens the application of the mind after that which is so. Law.

282 Contract no foolish friendships, or vain fondness for particular persons; but love them most, that most turn your love towards God, and your compassion towards all mankind. Law.

283 She who is envied for her beauty, may perchance owe all her misery to it; and another may be forever happy for having had no admirers of her person. Law.

284 A man says a great many bitter things; he presently forgives himself, because he supposes it was only the suddenness of the occasion, or something accidental, that carried him so far beyond himself. But he should consider, that perhaps the accident, or surprise was not the cause of his angry expressions, but might be only the occasion of his angry temper showing itself. Law.

285 If we were under the hands of a wise and good physician, who could not mistake, or do any thing to us but what certainly tended to our benefit; it would not be enough to be patient, and to abstain from murmuring against such a physician; but it would be as great a breach of duty and gratitude, not to be pleased and thankful for what he did, as it would be to murmur at him. Now this is our true state with relation to God; we cannot be said so much as to believe in him, unless we believe him to be of infinite wisdom. Every argument therefore for patience under his disposal of us, is as strong an argument for approbation and thankfulness for every thing that he does to us. And there needs no more to dispose us to this gratitude towards God, than a full belief in him that he is this Being of infinite wisdom, love, & goodness. L.

286 Whenever you find yourself disposed to uneasiness or murmuring at any thing that is the effect of God's providence over you, you must

look upon yourself as denying either the wisdom or goodness of God. For every complaint necessarily supposes this. You would never complain of your neighbor, but that you suppos you can show either his unwise, unjust, or unkind behaviour toward you. Now every murmuring, impatient reflection under the providence of God, is the same accusation of Him. A complaint always supposes ill usage. Law.

287 How can a man be a peevish complainer of any thing that is the effect of providence, but by showing that his own self-will and self-wisdom is of more weight with him, than the will and wisdom of God? And what can religion be said to have done for a man whose heart is in this state? Law

289 He that cannot thank and praise God, as well in calamities and sufferings, is as far from the piety of a christian, as he who only loves those who love him, is from the charity of a Christian. Law.

290 To thank God only for such things as you like, is no more a proper act of piety, than to belive only what you see, is an act of faith. Law.

291 Every man is to consider himself a particular object of God's providence; under the same care and protection of God, as if the world had been made for him alone. Law.

292 Nothing hurts us, nothing destroys, but the ill use of that liberty with which God has entrusted us. Law.

293 During the long reign of Papal superstition & tyranny, which lasted nearly a 1000 years, the instruction of youth appears to have been entirely set aside, or, at least, to have formed no prominent object of attention. The people grew up from infancy to manhood, ignorant of the most important subjects, having their understandings darkened by superstition, their moral powers perverted, and their rational faculties bewildered & degraded by an implicit submission to the foolish ceremo-

nies and absurdities, inculcated by their ecclesiastical dictators. *Dick.*

294 We read of no nation, or community, during the dark ages, that devised plans for the rational and religious instruction of youth, excepting a poor oppressed and despised people, "of whom the world was not worthy" — the pious & intelligent, but *persecuted Waldenses*. It appears that a system of instruction prevailed among these inhabitants of the valleys of Piedmont, 700 years ago, more rational and efficient than has yet been established in the British Isles. *Dick.*

295 We seldom find persons whom we acknowledge to be possessed of good sense, except those who agree with us in opinion. *Rochefoucoult.*

296 In a Poem of Kien-Long, Emperor of China, the *Ginsang* is denominated the "*Queen of plants*"; and the imperial Poet observes, "It would make man immortal if he were capable of becoming so." *Malte-Brun*

297 If you associate with the children of this world, you should do it as the physician visits the sick; not to catch their diseases, but to cure them. E

298 Wisdom is justified of all *her* children, said Jesus. John Dunlavy, commenting on these words says; "Wisdom then is a *Mother* & hath children"! It is a vulgar addage that, "Necessity is the *mother* of invention". Suppose we should gravely argue from this, that Necessity then is a *Mother* &c! Such expressions exhibit the figure of speech called *personification* and by no means imply that wisdom & necessity are real persons, but objects of the understanding *personified* in order to make a lively impression on the immagination, & produce a more permanent effect on the mind. There are "*sons of folly*" as well as of wisdom, and no one will suppose that Folly is therefore a real person — "a *Mother* & hath children"! Jesus speaks also of the "*children of the bride chamber*" — "*the children of this world*" — "*the son of perdition*" or destruction, and called two of his disciples "*sons of thunder*", without intending to imply that these things were real persons & that their children were their natural offspring. The sons

of folly are the foolish, and the phrase "children of Wisdom" only signifies those that are wise, & so of the rest. R.

299 Dignity does not consist in possessing honors, but in deserving them. A.

300 True merit, like a river, the deeper it is, the less noise it makes. A.

301 What are the things of this earth, but the modification of those elements that are forever changing their fleeting forms? R.

302. Great men are not always wise, neither do the aged understand Judgment. Elihu.

303. Court not danger; but if it come, meet it with courage. R.

304. Seek not for sufferings; but if they fall to your lot, bear them with fortitude. R.

305 If you do not like reproof take care not to deserve it. R.

306 Reprove a wise man and he will be still wiser; reprove a fool ~~an~~ and his folly will break forth into anger. R.

307 The gentle reproof of a friend is a pledge of his sincerity, but the reproof of an enemy is only reproach in disguise. R.

308 "This is he that came by water and blood, even Jesus Christ; not by
I John V. 6 & 8th. water only, but by water and blood + + + and there are three that bear witness in earth, the spirit, the water, and the blood; and these three agree in one [testimony]". "To come by water," signifies adoption by the rite of baptism, which was the mode of receiving proselytes among the Jews, [See Calmet, Art. Baptism] and by which they became the adopted sons of Abraham. "To come by blood", signifies to come by proper genealogy or regular descent of the blood or race of Abraham. Thus Jesus came by water; he was baptised by John. But he came not by water, the sign of adoption, only, he came also by blood — he was a true and proper descendent of Abraham, as was proven by the tables of genealogy. In addition to these two points, on which his claim to the Messiahship rested in the descent of a holy spirit, which

descended upon him after baptism, gave witness that he was the son of God – the Messiah. – And these are the three that bear witness of his Messiahship on earth, and they all agreed in one testimony. R.

Sec 84) p 67) 309 Nothing great, nothing curious, nothing marvelous, nor even miraculous in creatures, tends in the least to perfect the work of regeneration: This is effected by daily self-denial, mortification, & suffering – by quietly & patiently doing the will of God and rejecting our own. R.

Sec 85) p. 68) 310 There is a treasure which no self-seeking being ever found – which no created hand can bestow, or take away – which no outward events nor revolutions can destroy. It is an inward consciousness of the Presence & Participation of the Divine Nature; gradually, but certainly renewing the soul – purifying the affections – destroying the earthly and building up the heavenly. In a word, it is the conscious internal evidence given to the soul by the Divine and infallible voice *within*, which says, "Behold me creating all things New". R.

311 The bounty and beneficence of the Great Creator and Father of all, is wonderfully displayed in providing an inexhaustable abundance of *vital air* for the sustainance of animal life, and making it every where accessible to every individual; so that no one is dependent on another, for the immediate support of physical life. R.

312 What a wretched arrangement would it be if the entire control of the vital air were committed to one frail mortal, and no other could get it except as doled out through his favor, or actually sucked through his body, or a long succession of bodies connected with him! R.

313 Since God has made such ample, equal & impartial distribution of the vital principle to sustain animal life, can it be thought that

he has been less bountiful in making universal the principle of life to the soul? By how much the soul is more excellent, and its salvation more important than the sustainence of the body, by so much, reason would lead us to conclude, would the means of its salvation & sustainance be rendered abundant, and universally accessible; and so we shall find a God of infinite wisdom & Goodness has made it. R

314 God himself is the only Saviour — He only hath immortality. He is to the soul what the vital air is to the body, though infinitely more diffused, abundant and accessible. — "In Him we live, move, and have our being". He is without partiality or respect of persons — every where & immediately accessible to those who obey and put their trust in him. R.

315 For men to pretend to monopolize this Infinite Omnipresent Life-giving Spirit, would be equally foolish, and far more impious than to assume the monoply of the vital air. R

316 When God Himself condecends to ask favors of men, & to submit to their decisions, who can doubt ~~but~~ that all power in Heaven as well as on earth is committed to them? R.

317 Because virtue, merit and talent are not apparently rewarded on this globe, it does not follow that they are not really so. Dr. Johnson

318 If the wicked man carries a hell in his bosome, the virtuous may & does maintain a heaven in his breast. Dr. Johnson.

319 Know then this truth, enough for man to know
Virtue alone is happiness below. Pope.

320 Knowledge is not the ultimate object of education, but it is the application of it to the useful purposes of life. Buel

321 When two of your friends warn you against one another, it is time to beware of them both. R.

Promiscuous Aphorisms Essays & Notes

322 The conqueror is regarded with awe; the wise man commands our esteem, but it is the Benevolent man who wins our affections - he alone is beloved. A.

323 "What do you teach the girl," asked Maltravers of the schoolmaster. "That God made her, and that he loves good girls, and will watch over them". "What else?" "That the Devil runs away with bad girls, and—" "Stop there, never mind the devil yet awhile, Let her first learn to be good that God may love her: the rest will follow. I would rather make people religious through their better feelings, than through their worst. We can do without the devil at present". Bulwer

324 It appears to be strange, and yet we see it is true, that the more ignorant a man is, the more obstinately he is wedded to his own notions & ways. — [Young

325 Self-conceit & prejudice, the greatest foes to improvement, are the legitimate offspring of ignorance. Young.

326 It has been some times strangely questioned whether a popular sound morality might not be the natural offspring of ignorance and delusion, and whether a refined education did not weaken in the soul, the sanctions of religion, and relax those bonds which hold together the compact of society. North American Review

327 Is it not blasphemy against the God of Truth to doubt that the illumination of intellect with the radience of wisdom infuses into the heart the love of virtue? N. A. R.

328 A fine exterior often conceals a foul inside. R.

Flee Honor and she will pursue you; seek her and she will conceal herself from your search. R.

329 Never betray any trust confided to you, though it be by your worst enemy

330 Money and miracles go not together. R

331 A great prelate once showed to the famous school man, Thomas Aquinas, a large bason filled with ducats, and said to him, "Look you master Thom the church can no longer say 'silver and gold have I none'." "True,"

replied Thomas, "neither can she add, 'in the name of Jesus of Nazareth, rise up and walk'." An.

332 Inveterate habits are not overcome by faint resolutions. R.

333 The fear of hell is not the love of heaven; nor is the fear of Satan the love of God. *Grayham*.

334 It is only when we cherish and practise virtue because we love it, and love God because he is intrinsically lovely, that our virtue and piety are acceptable to God, felicitous to ourselves and most beneficial to our fellow creatures. *Grayham*.

335 It is a fact of terrible import, that the inebriate transmits to his offspring that peculiar disordered disordered state of the nervous mechanism which causes a craving for the stimulant—he bequeaths a ready made appetite for alcoholic poison. *E. L. Youmans*.

336 *Self-Existent Being*. When we contemplate conceive of a being who exists independent of all other beings, we must may perceive at the same time, that such a being is not only independent in his being, but must also be independent in his actions. And as there exists no previous power, being, or principle, or any existence whatever, that can in the least degree control such Independent Being, He must be *Almighty*, & His Omnipotence must result from his Self-Existence. His power must be *infinite*, that is, without limits, because, as we have seen there exists no previous power or being to limit it. Thus we can come to no other conclusion than that all the attributes and perfections of such a being are infinite; since there is the same absence of all previous causes to limit any other attribute, as there is that of power. If such a being possess any wisdom, he must possess *all* wisdom. His wisdom must be without limits—infinite. If He possess infinite wisdom, he must also possess infinite goodness, infinite Love,

infinite justice, in a word, all infinite perfections; because infinite wisdom must show that the possession of these perfections ~~are~~ is better than the want of them. And as there exists no previous being (or thing) to limit or hinder the free choice of an ~~primary~~ original independent existence, from being just what he will, and possessing whatever is desirable in an infinite degree, therefore the Eternal Self-Existent Being must necessarily possess all Divine Perfections. This is according to the declaration of Jehovah to Moses "I Am that I Am & I will be what I will be."

If the little derived wisdom which men possess invariably shows them that the possession of just principles & the exercise of justice, love, mercy, & goodness, are altogether befitting an intelligent being and abundantly preferable & more happifying than the want of them, can it be supposed that a Being of Infinite Wisdom should fail to perceive the same? Whence came this wisdom which men possess, if not from that Being & source of all wisdom?

If then, as we have seen, an Independent Self-Existent Being must necessarily be infinitely wise, and that infinite wisdom must necessarily lead to the possession of infinite love, goodness and every other Divine perfection, it must be impossible for a Self-existent Being to be a malevolent or Evil Being. The two ideas then, of Self-existence & Malevolence, are forever repugnant the one to the other, & never can be supposed to co-exist.

Notwithstanding this plain & easy demonstration of the impossibility of the existence of a Self-Existent Evil Being, there are those who think themselves Logicians & yet profess to believe in the existence of such a paradoxical being, and oddly enough undertake to prove it by the doctrine of "opposites". Thus Richd. Bushnel in his

"Positions of Good & Evil", Pas. 3rd. says: "These principles are *diametrically opposite to one another*; + + and ever must be *Eternal Opposites*." This, if it prove any thing, proves the entire nonexistence of any Evil Power or principle; since the diametrically opposite of *Self-Existence*, must be absolute *Non-existence*; The opposite of Infinite Wisdom must be the entire want of any wisdom; the opposite of infinite power must be infinite weakness, that is the absolute want of all power, and so of the rest; by which the Great-Self-Existent Evil principle or Being, is proven to be a perfect *Nonentity*! R

357 *Self-Existent Being*. Tho' Reason asserts the absolute necessity of a self-existent being, it is hard — perhaps impossible — for a finite mind clearly to conceive *how* a being can exist *without beginning to be*. But let us ask; when, did the mathematical truth, that the "three angles of a triangle are equal to two right ones" *begin to be*? A little reflection will satisfy us that there never was a time when that truth did not exist — that it never began to be and consequently is *Eternal*. So God who is *Truth* — the very fountain of this & all other truth — must be Eternal

Jesus is spoken of as the "*Lord from heaven*"; and this is made an argument for his *pre-existence*, his superhuman origin, and that the *locality* of his nativity was in some sphere remote from our earth. To understand the meaning of the scriptural phrase "*from heaven*", or "*from God*," we may refer to the Rev. of St John 3.12 where *New Jerusalem* is said to "*come down out of heaven*", "*from God*". Believers have long explained "*New ~~Heaven~~ Jerusalem*", to be the "*New Church*" — Our Church We call our Chh this same "*New Jerusalem*". This chh is made up of members of which each of us is an individual *earth-born* human being, not one of whome ever descended or came down from heaven litterly any more than Jesus did. Why then was this Chh said to come *"from heaven"* & *"from God"*. Because our doctrine, testimony and institutions came *"from God"*. And so the doctrine & testimony of Jesus came *"from God"*. This constituted him the *"Lord from heaven"*. So likewise John Baptist was "A man sent *from God*," because by the influence of the spirit of God he taught & ministered the spirit of repentance to the people. R

Alphabet of Proverbs

358 A grain of prudence is worth a pound of craft
359 Boasters are cousins to liars
360 Confession of a fault makes half amends
361 Denying a fault doubles it
362 Envy shoots at others and wounds herself
363 Foolish fear increases insult
364 God reaches us Good things by our our own hands
365 He has hard work who has nothing to do
366 It costs more to avenge wrongs than to bear them.
367 Knavery is a bad trade
368 Learning makes a man fit company for himself
369 Modesty is a guard to virtue
370 Not to listen to consceince is the way to silence it
371 One hour to day is worth two tomorrow
372 Proud looks make foul work of fair faces
373 Quiet conscience gives quiet sleep
374 Richest is he who wants least
375 Small faults indulged, are little thieves that let in greater.
376 The boughs that bear most hang lowest
377 Upright walking is sure walking
378 Virtue and happiness are Mother & Daughter

Promiscuous Aphorisms, Essays & Notes

379 Wise men make more opportunities than they find

380 You never loose by doing a good turn

381 Zeal without knowledge is fire without light. Anonymous

382 True Eloquence consists in saying all that is necessary and nothing more. Anon.

383 Reason governs the wise and cudgels the fool. Anon.

Xns 384 With whomsoever you associate remain master of your eyes and your tongue. R

385 If a man cannot find ease in himself, it is to little purpose to seek it any where else. Anon

Confucius The following are some of the maxims of the famous Kong-Fou-tsee Latinized into Confucius who was born 551 years before Christ, and is still considered one of the greatest Sages of China.

386 "Not to correct our faults is to commit new ones." Confucius

387 Be rigid to your self & gentle to others, & you will have No enemies. C.

388 The wise man loves to be by himself; fools seek company. C.

389 By the very errors of men we may judge whether they are virtuous or not. If a good man errs, it is generally through excess of affection or gratitude; but the errors of a vicious man, commonly proceed from excess of hatred and ingratitude. C

390 Life and death depend on the law of Tien which is immutable. Poverty and riches are dispensed by Tien who cannot be compelled. A wise man reveres the dispensations of Tien, and thus enjoys inward tranquility and peace. C

Note. Tien is doubtless the Chinese Name of God; as Confucius Denominates him the One Supreme Ruler of the Universe. R

391 He who knows right principle is not equal to him who loves them; nor is he who loves them equal to him who delights in them. C

392 Coarse Rice for food, water for drink, and ones bended arm for

a pillow, even in the midst of these there is happiness; but riches and honors gained by injustice are like fleeting clouds. C.

393 To know a thing is right & not to do it is weakness. C

394 Have not a friend morrally inferior to yourself. C

395 If you err fear not to reform. C.

396 Be not sorry that men do not know you; but be sorry that you are ignorant of yourself & of men. C.

397 Fix the thoughts on duty; practise without ceasing the virtue of humanity. C

398 To keep invariably in the due medium constitutes virtue; men rarely persevere in it. C.

399 The nature of man is upright. If in the course of his life he looses this natural uprightness, he removes far from him all happiness. C.

400 If wise and virtuous men were to govern a state for a hundred years, they could put an end to tyrranny and punishments. C.

401 When Confucius was asked what might be said in favor of rewarding hatred with kindness, he replied: "In that case with what will you reward kindness?" Return bad treatment with equity, and recompense kindness with kindness. C.

402 One of his disciples begged that he would teach him to die well. He Answered: "You have not yet learned to live well; when you have learned that, you will know how to die well. C.

403 When asked what one maxim expressed the conduct proper for a whole life. He rejoined: "Never do to others what you do not wish them to do to you". Confucius

404 One day when he had gone out from among his disciples, a question arose among them, concerning the general purport of his teaching. One of them said: "The doctrine of our master consists solely in integrity of heart, and

Confucius treating his neighbor as he himself wishes to be treated".

405 Note. Confucious like Moses compiled a Pentateuch or "Five Books" from the ancient sacred histories of his country which date back 400 years earlier than the days of Moses.—[Continued p. 26 Vol. II.]

Anaxagoras 406. **Anaxagoras**, who was born 500 years before Christ, taught the unity of the Divine Being and testified against Polytheism & idolatry. He was persecuted and finally condemned to die because of his superior wisdom. When the sentence of death was passed on him, he answered very quietly: "That sentence was passed upon me before I was born"

Socrates 407 Socrates, who was born 469 years before Christ, taught the Existence and Unity of the True God & the immortality of the soul.

He said to his hearers: "Reflect that your own mind directs your body by its volitions, and you must be convinced that the Intelligence of the Universe disposes all things according to his pleasure. Can you imagine that your eye is capable of discerning distant objects, and that the eye of God cannot at the same instant see all things? Or that while your mind can contemplate the affairs of distant countries, the Supreme Understanding cannot at once attend to all the affairs of the Universe? Such is the nature of the Divinity, that he sees all things, hears all things, is every where present and constantly superintends all things. He who disposes and directs the universe, the source of all that is fair and good, who amid successive changes preserves the course of nature unimpaired, and to whose laws all beings are subject, this Supreme Deity, though himself invisible, is manifestly seen in his magnificent operations. Learn then from these things which are produced, to infer the existence of an invisible power, and to reverence the Divinity." Socrates

408 The Deity sees & hears all things, is every where present and takes care of all things. If men believed this, they would abstain from all base actions, even

in private, being persuaded that nothing they did could be unknown to God." *Socrates.*

409 There is no better *way* to true *glory* than to endeavor to *be* good, rather than *seem* so." *Socrates.*

410 When Socrates was condemned to death for his teaching, a way of escape was provided by his friends, But he declined to avail himself of the opportunity thus offered, saying with his usual pleasantry: "Where can I fly to avoid the irrevocable doom passed upon all mortals."

When one of his friends wept, that he being so innocent should be condemned to die, he replied: "What then, would you have me die guilty?"

411 To one who doubted the existence of Deity he said: "O Aristodemus, apply yourself *sincerely* to worship God. He will enlighten you and then all your doubts will be removed."

412 Again he said: "The soul which cannot die, merits all the moral and intellectual improvement we can possibly give it. A spirit formed to live forever should be making continual advances in virtue and wisdom. To the well cultivated mind the body is merely a temporary prison. At death such a soul is conducted by its invisible guardian to the heights of empyrean felicity where it becomes a fellow commoner with the wise & good of all ages."

413 When Crito asked in what manner he wished to be buried, he replied with a smile: "Any way you please, provided I do not escape out of your hands". Then turning to his other friends, he asked: "Is it not strange, after all I have said to convince you that I am going to the society of the happy, that Crito still thinks this body to be Socrates? Let him dispose of *my* lifeless corpse as he pleases, but let him not mourn over it as if *that* were Socrates". He soon afterward expired

Plato. 414 "It is impossible that there should be much happiness in this life; but there is great hope that after death every person may attain the things he most wishes for. This is not new, but is known to both Greeks and barbariens." Plato.

415 The universe belongs to the Deity and he will not neglect what is his own. He cannot be called a wise phician who only attends to the body in general and not to particuler parts. Nor do governors of cities, or masters of families, neglect small things. Let us not then suppose that God, who is the fountain of all wisdom is less wise than men. He is the shepherd of mankind, taking the same care of them that the shepherd does of his sheep. He provides for all things the smallest as well as the greatest. P.

416 "He is the Arckitect of the World, the Father of the Universe, the Creator of Nature, the Sovreign Beauty and the Supreme Good, the Ruling Mind, which orders all things & pervades all things." P.

417 "He made the heavens, the earth & the Gods. He is the original life & force of all things in the etherial regions, upon the earth, & under the earth." P.

418 "He is the Being, the Unity & the Good, preeminently the same in the world of Intelligencies, that the Sun is in the visible world". P.

"He is the Truth, and the Light is his shadow" P.

"What light & sight are in this visible world, truth and intelligence are in the real unchangeable world." P.

419 "The One, better than intellect, from whom all things flow, and to whom they all ultimately tend, is The Good". P.

420 "The end and aim of all should be to attain to The First Good; of whom the sun is but the type, and the material world with all its host of ministering spirits, is but the manifestation & the shadow". P

Plato. 421 "As light and vision resemble the sun, but are not the sun, so knowledge and truth resemble the Good, but are not the Good; which is itself something more venerable." Plato

"As nothing is like the sun except through solar influences; so nothing can resemble the Good but by an emination of his divine light into the soul." P.

422 "To be like the Deity, is to be holy just and wise. This the end of man's being born, and should be his aim in studying philosophy" P.

"He alone is truly happy who has attained to the Divine science of the Deity" P.

423 "The light and spirit of the Deity are as wings to the soul, raising it into communion with himself and above the earth, with which the mind of man is prone to bemire itself". P

"The soul of each of us is an immortal spirit, and goes to other gods

424 to give an account of its actions". P.

"Pure souls, who herebelow have saught to withdraw themselves from earthly stains enter after death into an invisible place, unknown to us, where the pure, unites itself to the pure, and our immortal essence is united to the Divine Essence". P

425 "The perfectly just man would be he who should love justice for its own sake, not from the honors & advantages that attend it. Who would be willing to pass for unjust, while he practiced the most exact justice; who would not suffer himself to be moved by disgrace or distress but would continue steadfast in the love of justice, not because it is pleasant, but because it is right." P.

426 "Prayer is the ardent turning of the soul toward God; not to ask
n to P. 26 Vol. II. any particular good, but good itself; the Universal Supreme Good." P

(66) 88 427 "Beauty ought to be loved for itself, the Source & Center of all Beauty,
o to p. 26 vol. 2. the Creator, Preserver & Ruler of all things. It has no similitude on earth

Ch. VII Of Alms-giving

1 If we are to releive the naked, the sick, and the prisoner it must be the common charity of our lives, as far as we can render ourselves able to perform it. Law.

2 Charity and fine dressing are things very different; but if men give alms for the same reasons that others dress fine, only to be seen and admired, charity is but like the vanity of fine clothes. L.

3 If we part with our money in foolish ways, we part with a great power of comforting our fellow-creatures, and of making ourselves forever blest. Law.

4. If you dont spend your money in doing good to others, you must spend it to the hurt of your self. Law.

5 This is the case with superfluous money, if you give it to those who want it, it is a cordial; if you spend it upon yourself in something that you do not want it only inflames and disorders your mind, and makes you worse than you would be without it. L.

6 Money spent for superfluities, is not merely wasted or lost, but it is spent to bad purposes, and miserable effects, to the corruption and disorder of our hearts, and to the making us less able to live up to the sublime doctrines of the gospel. It is but like keeping money from the poor, to buy poison for themselves. L

7 Who is it, therefore, that may be said to have performed these good works [of alms-giving]? Is it he that has sometimes assisted a prisoner, or relieved the poor or sick? This would be as absurd, as to say, that he had performed the duties of devotion, who had sometimes said his prayers. Law

8 What is the rule, therefore, or measure of performing these good works? How shall a man trust that he ~~shall~~ performs them as he ought?

Of Alms-giving

The rule is very plain and easy, and such as is common to every other virtue, or good temper, as well as to charity. Who is the humble, or meek, or devout, or just or, or faithful man? Is it he that has several times done acts of humility, meekness, devotion, justice, or ~~humility~~ fidelity? By no means. But it is he that lives in the habitual exercise of these virtues. In like manner, he only can be said to have performed these works of charity who lives in the habitual excise of them to the utmost of his power. Law.

9 He only has performed the duty of the divine love who loves God with all his heart, and with all his mind, and with all his strength. And he only has performed the duty of charity and almsgiving who has done them with all his heart, and with all his mind and with all his strength. For there is no other measure of doing good than the power of doing it. Law.

10 As sure as works of charity are necessary to salvation, so sure is it that we are to do them to the utmost of our power; not to-day or to-morrow but through the whole course of our lives. Law.

12 If it be our duty at any time to deny ourselves any needless expense, to be moderate and frugal, that we may have to give to them that want it is as much our duty to do so at all times that we may be further able to do more good: for if it is at any time a sin to prefer needles vain expense to works of charity, it is so at all times: because charity as much excells all needless & vain expense, at one time as another. Law

13 If it is ever necessary to our salvation to perform works of charity and to see that we make ourselves in some degree capable of doing them; it is as necessary to our salvation, to take care to make ourselves as capable as we can be, of performing them in all the parts of our life. L.

14 If a poor man's own necessities, are a reason why he should not waste any

any of his money idly, surely the necessities, surely the necessities of the poor, the excellancy of charity, which is received as done to Christ himself, is a much greater reason why no one should ever waste any of his money. Law.

15 If we are angry at a poor man, and look upon him as a wretch, when he throws away that which should buy his own bread; how must we appear in the sight of God, if we make a wanton Idle use of that which would buy bread and clothes for the hungry and naked brethren, who are as near and dear to God as we are? Law

16 Charity and tenderness of affection towards the most abandoned
5 sinners, is the highest instance of a divine & godlike soul. Law

17 It is the most noble part of charity, to be kind and tender to those whom we never saw before, and perhaps may never see again in this life. I was a stranger and ye took me in, saith our blessed Savior; but who can perform this duty, that will not relieve persons that are unknown to them? Law.

18 If, as our Savior has assured us, it be more blessed to give than to receive, we ought to look upon those that ask our alms, as so many friends and benefactors, that come to do us a greater good than they can receive; that come to exalt our virtue, to be witnesses of our charity, to be monuments of our love, to be our advocates with God, to be to us in Christ's stead, to appear for us at the day of judgment, and help us to a blessedness ~~greater blessedness~~ greater than our alms can bestow on them. Law

19. He that contents himself with necessaries, that he may give the remainder to those that want it; that dares not spend any money foolishly, because he considers it a talent from God which must be used according to his will, praises God with something that is more glorious than songs of praise. Law

Of Almsgiving

20 If religion saith, Sell that thou hast and give to the poor, it is because there is no other natural or reasonable use of our riches, no other way of making ourselves happier for them; it is because it is as strictly right to give others that which we do not want ourselves, as it is right to use so much as our own wants require. Law.

21 If a man has more food than his own nature requires, how base & unreasonable is it to invent foolish ways of wasting and make sport for his own full belly, rather than let his fellow creatures have the same comfort from food, which he hath had? It is so far therefore from being a hard law of religion, to make this use of our riches, that a reasonable man would rejoice in that religion which teaches him to be happier in that which he gives away, than in that which he keeps for himself; which teaches him to make spare food and raiment, greater blessings to him, than that which feeds and clothes his own body. Law.

Omnipresence — beyond, that a finite mind can never reach. Yet even such inadequate thoughts of
Shaker
From p. 57 Deity are profitable and consoling when we consider that this incomprehensible infinity of power & goodness stands pledged for the protection & final happiness of all who put their trust in & obey Him. Into what insignificance & nothingness we little worms do sink with all our boasted greatness? Surely, if God were any thing less than Infinite, we should be entirely overlooked. But while the thought of his infinity humbles us in the dust, it consolingly assures us that we cannot exist without his special notice and regard. For if we should conceive of the least animalcules or atom existing some where in the universe out of the reach of his knowledge & notice, we should instantly destroy the idea of his infinity — yea, of his Existence! Because if one animalcula or atom can exist without his creative & sustaining power, thousands more — yea all the animals & atoms in the universe can exist without Him! Thus the necessity of God's Infinity rests on the same foundation as that of his Existence, and we cannot overturn one without destroying the other. R

Ch. VIII. Theology & Chronology of Nations

Their Antiquity

Hindoos. The Hindoos claim the highest antiquity of any nation on earth, and call their country, "The central Land". Their claim seems to be well founded, tho' doubtless they exagerate, and run their dates back into the fabulous clouds of unhistoric ages, too remote to command credence. "Some of their very ancient buildings contain the twelve signs of the Zodiac, represented by almost precisely the same emblems now in use among us. According the learned astronomer M. Bailly, their observations of the heavenly bodies may be dated as far back as 4950 years. The Sanscrit language in which their sacred books are written is of such remote antiquity that no tradition remains of any people by whom it was originally spoken; and their mythological sculptures covering immence masses of rock are said be "works which make the pyramids of Egypt seem young".

"They believe themselves to have been the first inhabitants of the earth; and their traditions place the creation of the world many *millions* of years further back than we do.

"First there was an age of purity called the *Satya Yug*, when men lived to an immense age ~~a~~. They were too innocent to need government, and so unselfish that all the goods of life were equally distributed. A Deluge swept away all the memorials of this age."

"In the Second age, called Treta Yug, men began to be vicious. The term of their existence was much shortened, and Brahma gave them rajahs or princes to rule over them".

"In the Third age called the Dwapar Yug, vice and virtue became equally mingled, and the lives of men were again shortened one third."

"The 4th age called the Cali Yug tho' much shorter than the others in duration is to embrace a term of 432000 years. According to their sacred books it commenced about 5000 years ago when there was a remarkable conjunction of the plannets." This was about 850 years after the creation of the world according to the chronology of Christian Nations. "In this age the longest term of man's life is limited to 100 years, and his stature already diminished will gradually be reduced to pigmy size. Wickedness will more and more abound till the end comes.

Hindoos have no history to sustain these dates comprising such enormous intervals of time; tho lists of Kings preserved by them reach back between four & five thousand years."

Their Sacred Books, the Vedas

"The most honored and ancient of all their Sacred books are the Vedas; a name signifying Laws or Ordinances, & derived from a root meaning Light, Fire. They believe them to have existed in the mind of Brahma himself before the Creation of man, and that the first man received them directly from his mouth. They are divided into 4 books, called the Rig Veda, the Yajur Veda, the Sama Veda, and the Atharva Veda. Portions of the last contain fewer obsolete terms than the other volumes and are therefore supposed to be less ancient. Few even of the most learned Bramins can read all passages in the three oldest Vedas. Copies of the original manuscripts are now exceedingly scarce. Numerous commentaries have been written upon them, from time immemorial, called Shastras; a common designation for all their sacred writings.

The Vedas are written in Sanscrit, which means the Perfect; it is likewise called Deva Nagara, or the Divine Language. Schollars pronounce it the most copious and excellent of all the antient tongues, and this fact is a plain indication that it was formed by a people considerably advanced in civilization,

Theology & Chronology of Nations

Hindoos

Their antiquity

who had many ideas to express. But its origin extends to far back into the darkness of antiquity to be traced by history. The people who spoke it pass away from the face of the earth such a long time ago, that it has been a dead language beyond the memory or the records of man. The knowledge of it was confined to learned Bramins untill it attracted the attention and employed the industry of European schollars in the last century.

The Hindoos believe that the Vedas are as old as the creation of the world. Learned Bramins profess to find traces of their existence as far back as 260 Years after our date of the Deluge, that is 2088 years before the Christian era. Sir William Jones says: "That the Veda's were actually written before the flood I shall never believe; but they are very ancient, and far older than other ~~than the~~ Sanscrit compositions". He thinks Yajur Veda can be traced as far as 1580 before Christ; that is 100 years before the birth of Moses; and as Moses was 80 years old before he wrote the Pentetuch, Even Sir William Jones acknowledges that the Veda was written 180 Years earlier than any of the Hebrew Sacred writings. He arived at this conclusion from certain astronomical statements therein contained.

The learned Heeren says: "There is no reliable data by which to ascertain the precise period, either when the separate parts were written, or when they were arranged in their present order. Their origin is involved in the deepest obscurity. They are without doubt the oldest works composed in Sanscrit. This is sufficiently attested by the obsolete idiom in which they are written. Another proof is derived from the fact that all the Sanscrit writings allude to the Vedas as all ready in existence, & cite

Hindoos Their antiquity

numerous passages from them almost at every page."

The various Hindoo sects all profess to find authority for their doctrines in these Sacred Oracles; But the Veda's themselves give no indication of separate sects. They do not even allude to the great sects of Siva, and of the two incarnations of Vishnoo, called Rama & Chrishna, tho Hindo monuments prove them to be of extreme antiquity.

Code of Menu or Shastra

Next to the Veda's, in antiquity is the Code of Menu, and it ranks the next highest as sacred authority. It is called Menu Dherma Shastra, which signifies Ordinances of God. Sir William Jones dates its existance 1280 years before Christ.

Raymayana & Mahabharata.

Next to the Vedas & Code of Manu, the most ancient and the most venerated of the sacred Books are two epic poems, called the Ramayana, and the Mahabharta. The extreme antiquity of both is proved by sculptures on exceeding ancient temples, carved in solid Rock.

The Subject of the Ramayana is the victory of the divine hero Rama over Ravana the Prince of Evil — Rama was an incarnation of Vishnoo.

The Mahabharata commemorates a later (the 8th) incarna- of Vishnoo in the form of Chrishna, and is supposed to be somewhat less ancient in date. Bramins attribute it to Vyasa, & say it was written before their era, the commencement of the Cali Yug; consequently more than 5000 years ago. Wilkins, the learned Oriental schollar thinks their is satisfactory evidence of its being 4000 years old. Sir William Jones places it 700 years later. Sculptures on the old rock temples prove that they have not assigned too great antiquity to either of these poems.

Advent of Chrishna

The Bramins date the advent of Chrishna before the Cali Yug; that is more than 5000 Years ago. The account given of this incarnation of Vishnoo in the Bhagavat Geeta, is admitted by

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Hindoos Sir William Jones to have been written 1451 years before Christ
Their antiquity and he seems constantly disposed to lessen the antiquity of all their writings & eras. No one, it seems to me can read the account given of this incarnation without seeing in it the type of the incarnation given in the two first spurious chapters of Matthew & Luke at the advent of the Messiah.

The sect of Buddhists take their name from Bouddha Sakia who is call Bouddha, the Saint, by way of preeminance. He is held as another incarnation of Vishnoo. The date of this incarnation varies among different nations that have adopted his religeon. In Cashmere they say he was born only 200 years later than Christna whose advent they place more than 5000 years back. According to Mongol records he was born 2034 years before the Christian era; but the Chinese say it was 1029 years. In Ceylon they give him a still later date; but they all probably dated from time of the introduction of his religion among them which they mistake for Sakia's birth.

The learned generally give their ~~favor~~ viridict in favor of the chinese date; from which the opinion of Sir William Jones varies only 29 years.

That the sect prevailed extensively in India at a very remote period is abundantly proved by numerous gigantic temples bearing marks of great antiquity. Colebrook, the learned Sanscrit Schollar conjectures that the Buddhists were in existence before the great sect of Siva or Chrishna. That they were sufficiently conspicuous to excite hostility before the Raymayana was written, is proved by the following extract from that ancient poem. "As an atheist fallen from the path of rectitude, as a thief, so is a Buddhist". Sir William Jones admits their existence some 1400 years before Christ.

Hindoos
Their ancient
Temples

Next to the Sacred books & immencely ancient incarnations to prove the vast antiquity of the Hindoos, is their amazing temples and cities & sculptures and colossal statues excavated in the solid rocks, for the performance of which it must have taken many centuries. And yet, when & by whom these prodgies of labor and art were performed there is not even a tradition left.

Salsette

On the island of Salsette near Bombay, are celebrated excavations of this description capable of containing thousands of inhabitants. The largest temple is ninety feet long & 38 wide, with a spacious portico, and lofty fluted concave roof which gives it a majestic appearance. Two rows of collumns, 34 in number form an area in the center; the capitals of many of them are Elephants heads, others formed of lotus leaves and blossoms.

Elephanta

The Island of Elephanta, not far from Salsette takes its name from a huge stone Elephant, in ruinous condition. The excavations here are truly wonderful. The principle temple is itself 120 feet in length & the same in breadth, not including numerous apartments and cheppels connected with it. The whole is hewn solely out of Rock and forms a complete grotto. Twenty six pillars & 16 pilasters support the mass of Rock which serves for a roof. At the entrance is a statue of the Hindoo Trinity. Brahma, serenely majestic is in the center; on one side is Vishnoo, with a mild countenance; on the other is Siva with a severe aspect holding the serpent Cobra do Capello. This colossal image thirteen feet high, almost fills the space from floor to roof. Ganesa, god of Wisdom, is near Brahma with a stile in his hand, ready for writing. Several gigantic figures are in attendance Serpents are every where twisting about enfolding the statues. The figures on the wall are in such bold relief that they merely adhere to the rock by their backs. Among the numerous symbols the Triangle is conspicuous. Every thing indicates that this temple was dedicated to the worship of Siva. The Symbol of Generation is placed in the recess, and another is occupied by a huge image of his Sacred Bull. His own likeness occurs in every variety. In one place half man & half woman;

Hindoos - in another he appears as the Destroyer with a Serpent, a sword

Their antiquity and a necklace of sculls. On the richly sculptured walls he is represented as receiving his bride Parvati, from Cama, God of Love and conducting her to his paradise of Kailsa. They are accompanied by a numerous train of gods & godesses. A great variety of aerial beings hover round them in graceful attitudes. The number of statues in relief is immence. Adjoining the temple are two walls beautifully carved contain baths, the roof and cornice painted in mosaic patterns.

Bramins confess that it is impossible to assign any date to these wonderful structures. All tradition of their origin is lost in the misty past. Every thing proves their antiquity to be exceeding great. The rock into, & from which, they are hewn is of clay-porphyry, one of the very hardest species of stones. It is supposed it could not have been cut without the aid of a peculiar kind of steel called Wudz, for which India was celebrated even in ancient times. Yet this material aparently indestructable is yielding under the slow presure of ages. Many of the sculptures are so dissolved by the action of the atmosphere that it is difficult to trace their forms. What a long lapse of time it must have taken to corrode such a flinty material!

Carli "At Carli," says Bishop Heber, "is another remarkable cave hewn in a precipice. The apartments were evidently intended for hermits, & some of them are ornamented with great beauty. The entrance to the temple is under a noble arch. Within the portico are alto-relievo of colossal elephants; heads, tusks & trunks very boldly projecting from the wall. On each side of them are a mahout or driver, very well carved and a houdah with two persons seated in it. The screens on each side of the dore are covered with alto-relievos of men and women whom the Hindoos explain to be religious enthusiasts attendants on the deity. The columns in side are carved with singular beauty. Each of the capitals consist of a large cap like a bell,

Hindoos
Their antiquity

finely carved and surmounted by two elephants with their trunks intertwined each carrying a man and woman on their backs".

The image of Bouddha surrounded by worshippers, occurs in many places in this grotto. There are numerous inscriptions in unknown characters.

Ellora

But the most marvelous of all grotto temples are those of Ellora, almost in the exact centre of India, near Deogur, which signifies "The Holy Mount". These excavations are hewn within a chain of mountains embracing a circuit of six miles, and principally composed of very hard red granite. Here are a series of temples cut in rock, some of them two, and even three stories high. The largest, called Kailasa, is a hundred feet high and a hundred & forty two feet long. On each side of the colonades at the entrance, are hughe Sphynxes. A row of enormous elephants seem to sustain the superincumbent rock and produce an imposing effect. There are many large temples, sometimes joining each other, sometimes separated by intervals occupied with smaller temples. The number and extent of these extraordinary subteranean works can hardly be immagined. There are entire pyramidal temples standing in open courts, stair cases, peristyles, bridges, tanks, chapels, porticoes, obelisks, columns, and a great number of collossal statues from ten to twelve feet high. On the right & left of the temples are chambers cut out of the rock, apparently for the convenience of priests belonging to the sanctuary. In some places a large enclosure is surrounded by rows of columns which sustain three galleries one above another. An immence number of small grotoes seem to have been intended for the reception of thousands of pilgrims. On some of the walls are inscriptions in Sanscrit. Porticoes columns & walls are every where covered with sculptures, many of them painted in bright colors, which still retain their brilliancy. Travelers declare that, "The variety, richness and skill displayed in these ornaments surpass all description". Erskine says: "The first view of this desolate religious city is grand and striking, but melancholy. The number and Magnificence of the subteranean temples, the extent and loftiness of some, the endless

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Their antiquity

diversity of sculpture in others, the variet of curious foliage, of minute tracery, highly wrought pillars, rich mythological designs, sacred shrines and colossal statues, astonish and distract the mind. The empire whose pride they must have been, has passed away and left not a memorial behind it". The images of deities either entire statues, or carved in bold relief are counted by thousands. The age of these stupendous structures is as difficult to determine as those at Elephanta & Salsette. At whatever epoch they were commenced it must have taken many centuries to complete them. As the Bramins have no record of their origin, they say they were built before the Cali Yug, by Visvacarma himself, assisted by Vishnu

Their
Theology

Hindoo Theology

Having given some imperfect idea of the vast *antiquity* of the Hindoo record & Religion we will next notice their Theology.

Origin of
Evil

The first question which perplexed the old sages of India, standing as they did on the threshold of time, was one which no subtlety of human intellect has yet been able fully & satisfactorily to solve. They asked whence came Evil? Conceiving, as we do, that the *Great First Cause* of all things *must* be Good, they knew not how to account for disease and wickedness. They did not ascribe them to a Bad Spirit, almost as powerful as God himself; but they supposed that Matter was Evil, and that the union of Spirit with Matter was the origin of all sin sickness and sorrow.

The most Spiritual portion of the Hindoo Sacred Books teach the existance of *one* invisible God whom they call Brahm. They make no images of him, nor build any temples for his worship. None of their traditions represent him as *incarnated* in any form. He is unchangeable in his existence. Nature is the inferior passive portion of him. "Brahm and Nature are one, as the soul and body of man are one. All things

Hindoos
Their
Theology

emanate from him, all is he and all returns to him. As plants grow out of the earth and return to it again, so does every thing in the universe emanate from this divine essence, subsist continually by it, and finally return to it."

This idea of God in all things, and all things in God is called Pantheism from Greek words signifying, God in All," and is scarcely distinguishable from the idea of modern times as given by Pope. Speaking of the universe he says: ~~All~~

"All are but parts of one stupendous whole, x
Whose body Nature is, and God the soul".

Emanations

All in the scale of being are emanations from Brahm. The first and highest of these emanations is Brahma, the Creator, Vishnu, the Preserver, and Siva the Destroyer, who is likewise the reproducer of forms.

x With this trinity of emanations the foundation was laid for their polytheism and the vast system of idolatry which in the lapse of ages has flowed from it. Their first simple theology was the belief in the simple Unity of God the Sole & Supreme Ruler of the universe, but after inventing the doctrine of emanations, they still wanted to bring their God down nearer to themselves & their natural conceptions, and the next step was the invention of incarnations. Brahma the first & highest emanation tho' represented in poetry & sculpture in the human figure, he is ranked too high, to admit of incarnation; but Vishnu is believed to have been repeatedly incarnated on earth, for beneficent purposes. Books containing accounts of these incarnations date earlier than the days of Moses, and those accounts are doubtles the types of the Christian notion of incarnation, as may readily be seen by comparing the two spurious accounts of Matthew & Luke with those of the Vedas. x

Male & Female
in
Deity

To account rationally for these emanations from Brahm they came to invent the notion: "That Brahm comprised in himself both the masculine & the feminine principle, & therefore they say his name is in the neuter gender. By thought he separated the two [the male & female principles] and thus produced Brahma, who is often called the "first Male of the Universe." His wife is Sereswaty, Godess of invention—

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Hindoos

Their Theology

By intercourse with her Brahma formed the mundane Egg which produced our world. Every masculine deity has a feminine companion through whose agency new forms of being are produced.

R. As they decended into the depths of idolatry and sensuality from such ideas of emanations and generations of the gods or invisibles they came actually to make forms of the male and female organs of generation as objects of worship. At the present day these symbols are always found in the temple of Siva. R "It is" says a modern writer, "usually placed in the inmost recess of the sanctuary sculptured in granite, ivory or marble, often crowned with flowers and surmounted with a golden star. Lamps are kept burning before it and on festival occasions it is illuminated by a lamp with seven branches. Small images of these emblems carved in ivory gold or chrystal are often worn as ornaments about the neck"!

R To show how sacred these symbols are the same writer informs us that there are 600 sacred prostitutes kept in one single temple who sell their services & dedicate the money to the support of their religion or the temple. R

R That this gross idolatry is the gradual corruption of a once pure theology will not be doubted when we reade the sentiments contained in their sacred scriptures; and this is acknowledged by some enlightened Brahmins of the present day, among whom the celebrated Rammohun Roy may be considered a fair specimen. In the beginning of the present century he published a book "Against the Idolatry of all Religions". In this as is usual with reformers he gave great ~~great~~ offence to his countrymen and excited the enmity of the priest hood. In his Preface he says: "I have never ceased to contemplate with the strongest feelings of regret the obstinate adherance of my countryman to their fatal system of idolatry; violating every humane and social feeling for the sake of propitiating their supposed deities, under the delusion of conforming to sacred rites. In these practices I view with sorrow the moral debasement of a race capable of better things, whose susceptibility, patience and mildness of character render them worthy of a better destiny. Under these impressions, I am impelled to lay before them genuine translations of their own Scriptures, which inculcate, not only the enlightened worship of One God, but the purest principles of morality".

Incarnation of Chrishna & Bouddha

The two principle incarnations of Vishnu are those of Chrishna and Bouddha the followers of which form the two principle sects of the Hindoo religionists, each claiming precedence in the advent of their respective incarnations. Learned Europeans give Chrishna some 200 years precedence in time to Bouddha. Both as has been shewn date before the time of Moses, and as has been already observed are the types of the pretended Christian incarnation, which will appear from an outline of the history of those incarnations as they are related in the Hindoo Sacred books, acknowledged to have been written some 1500 years before our era, but claimed to be much more ancient by the Hindoos: The outline is as follows:

Chrishna

The earth being oppressed with the dominion of Evil, cryed to Brahma for help Brahma commanded Vishnu to become a man and be born in the city of Matra under the name of Chrishna. Vishnu replied, "I will become incarnate in the house of Yadu, and will issue forth to mortal birth from the womb of Devaci. It is time I should display my power and redeem the oppressed earth from its load." The house of Yadu was the oldest and noblest line in India, (To which the noble house & line of Duod (David) answers); and a decendent of this house named Vasudeva (the Joseph) was espoused to the virgin Devaci. Cansa (Herod) the tyranical King of the country heard a prophetic voice declare "The 8th son of Devaci is destined to be thy destroyer". Alarmed at this omen he put the young married couple in close confinement, and whenever a son was born to them he caused him to be immediately destroyed. Finally when Devaci became impregnated with Chrishna the true incarnation of Vishnoo the child Brahma & Siva, with a host of attendant spirits (Luke's angels) came to her and sang: "In thy delivery O favored of women, all nature shall have cause

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to exult." When the celestial infant appeared, a chorus of heavenly Spirits saluted him with hymns. The whole room was illuminated by his light and his countenance emitted rays of glory. While his mother was weeping over him thinking of the cruel decrees of Cansa by which her child was doomed to die, a voice was distinctly heard saying: "Son of Yadu carry this child to Gokul (Matthew's Egypt) on the other side of the river Jumna, to Nanda whose wife has just given birth to a daughter. Leave him and bring hither the girl." Vasudeva enquired "How is that possible in a prison so closely guarded?" The voice replied: "The doors will open of themselves, and I have caused a deep sleep to fall upon all the guards." By this miraculous escape & flight the child was saved, and raised by his foster mother Nanda; and he is said to have wrought some miracles and manifested uncommon sagacity in his youth.

Mean while a prophetic voice had told Cansa: "The boy who is destined to destroy thee, is born and is now living". As soon as he heard that he gave orders that all the male children throughout his kingdom should be put to death. [Thus Herod] Thus much for the incarnation of Chrishna I will only add that it is said of him after arriving at manhood that he wrought many miracles and was acknowledged by many as the incarnation of Vishnu. To certain princes who bowed low before him, he declared that he took more pleasure in repentant sinners than he did in stainless devotees who had passed their whole lives in austerity and prayer. (See Luke 15th 7, 10) It must be observed that this account is not recorded in the Vedas, they tell of no incarnations, but in a sacred book entitled The Raymayana or Ramayana, which Sir William Jones acknowledges to have been written at least 1450 years before Christ.

The incarnation of Bouddha, by some called the ninth incarnation of Vishnu as that of Chrishna is called the eighth, has some striking

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types of the Christian incarnation & the two taken together afford materials for almost every incident in the latter story. As has been observed the respective claims of these two incarnations is a matter of dispute between their respective followers. According to Mongul records Bouddha was born 2134 years before Christ but the Chinese say 1029. Sir William Jones admits 1000. His Mother Maia is said to have been a *virgin*, who conceived him from a ray of light, and this is a fair type of the *virgin Mary & the miraculous conception*. The advent of Bouddha is thus recorded: "It was the close of the Dwaper Yug and he who is omnipresent and everlastingly to be contemplated, the Supreme Being the Eternal One, the Divinity worthy to be adored, appeared in this ocean of natural beings, with a portion of his divine nature." It is said that a marvelous light shone at his birth, (type of the light which shone round about the shepherds Luke 2:9) and the Ganges rose and fell in a marvelous manner. On a silver plate found in a cave near Islamabad, was written a curious inscription concerning him. It states that a saint in the woods learned by inspiration that the ninth incarnation of Vishnu had just appeared in the house of the rajah of Cailas. He flew through the air to the place indicated and said: "I came hither to see the new born child" [a type of the wise men of the east]. The instant he looked at him he declared that he was an avatar and destined to introduce a new religion into the world.

Egyptians
Their antiquity

Egyptians — Their Antiquity

Tho' the ancient Egyptian priests very justly claimed immense antiquity for their country, yet there can scarce be a doubt that the priority belongs to India. They reckoned 32 generations before the reign of Osiris. From the reign of Osiris to their King Amasis, they reckoned 15000 years and Amasis reigned 569 years before Christ. Herodotus says: "On this subject the Egyptians have no doubts, for they profess to have always computed the years, and to have kept written accounts of them with the minutest exactness." It was customary for every high priest of Ammon during

Egypt his life time to deposite in the great temple of Thebes a statue of himself. They pointed out to Herodotus three hundred & forty one of these colossal wooden images, assuring him that no one of them was the statue of a god, but all were mortal men and high priests in a direct line of succession from father to son. Allowing 3 generations of men to be equal to 100 years he computed that this succession required an interval of 11366⅔ years. Herodotus wrote 448 years Before Christ, which carries us back 11814 years before the Christian era.

We are in the habit of calling the Greeks the ancients but they considered themselves a nation of yesterday compared with the Egyptians. This was the opinion of Plato, and also of Solon who visited Egypt 300 years earlier than Plato.

On a stone tablet discovered at Karnak are engraved the names of a successive series of 61 kings. We suppose that Moses lived about 3449 years ago, and the latest of these kings was prior to the date we assign to Moses.

Plato in speaking of the fixedness of the Egyptian customs & habits says: "Upon examination, therefore, you will find that the pictures and statues made ten thousand years ago are in no one particular better or worse than they now make".

Thebes The ruins of Thebes are well known as the most wonderful in the world. Its date ascends beyond the record of history. Homer celebrates it as "a city with a hundred gates"; and he wrote nearly a thousand years before Christ. Existing monuments prove that it must have been in full glory more than three thousand years ago. Belzoni says: "The most sublime ideas that can be formed from the most magnificent specimens of our present architecture would give a very inadequate picture of these ruins. It appeared to me like entering a city of Giants

Egypt who after a long conflict, were all destroyed, leaving the ruins of their va-
El Karnak rious temples as the only proofs of their former existences!! Here is
one single building called El Karnack which faces the Nile
to which there is an avenue of gigantic Sphynxes on each side
all the way of 1 mile long. Diodorus describes the walls
of this building as 24 feet thick and a mile & a half in circum-
ference. About two miles from El Karnak is the great
Luxor temple of Luxor supposed to have been built 2 centuries earli-
— er. Belzoni describing this place says: "The avenue of sphynxes
leading to the great temple inspires the visiter with devotion and
their enormous size strikes him with wonder. Each side of the
gates leading to the inner courts are seated immence colossal
figures, as if guarding the entrance of the holy ground. Farther on
is the great temple dedicated to the Great God of the Creation.
I entered it alone. The sun was rising, and long shadows from
groups of columns extended over the ruins, while rays of light
struck on the masses in various directions, forming views that
Baffle all description. How can I describe my sensations! I seemed
alone amidst all that is most sacred in the world. A forrest of
enormous columns adorned all around, from top to bottom
with beautiful figures, & various ornaments; the graceful
shape of the Lotus which form their capitals; the gates walls
pedestals, every where adorned with symbolical figures, representing
battles, processions, feasts, offerings and sacrafices, all relating no
doubt to the ancient history of the country. The sanctuary
— formed of fine red granite with various obelisks standing
before it proclaiming to the distant passenger, 'Here is the
seat of holiness'; the high portals seen from afar through the
openings to this labyrinth of edifices; the various groups of

Egypt ruins of other temples within sight; all these had such an
effect upon my soul as to seperate me in imagination from the
rest of mortals, exalt me on high over all, and cause me to forget
the trifles and follies of life. My mind was impressed with such
solemnity that for some time I was unconscious whether
I was on terrestrial ground, or on some other plannet."

Excavations In the vicinity of Thebes there are also wonderful excavations
in the granite of the mountains, similar to those described at
Ellora and Elephanta in Hindostan, containing the same kind
of colassel statues in great multitudes, with sculptures and
hyeraglyphics on the walls— One Priestly tomb in these
excavations occupies an acre and a quarter of the heart of the
Memphis rock! — Memphis further down the Nile was founded by the
first King Menes, who all agree must have lived not less than
between 4 & 5000 years ago, and some place him with good reason
much earlier. Here was a Magnificent temple which it took
several generations of Kings to complete— There are now scarce
any remains of this once mighty city; but Abdalatif a travler
from Bagdad, thus describes it as he saw it about 700 years
ago. "The ruins occupy a space which is half a days journey every
way; as for the idols that are found among them, whether one considers
their number or their prodigious magnitude, it is a thing
beyond all description and of which no idea can be conveyed. But
there is a thing yet more worthy of admiration, and that is
the precision of their forms, the justness of their proportions, &
Pyramids their resemblance to nature." Speaking of the famous pyramids
near the city, he says: "The stones are covered with writing
the import of which is at this day unknown. More than

Egypt

ten thousand pages of paper would be filled if only the inscriptions seen on these two pyramids were copied". It is now known that these huge monuments have stood, more than four thousand years. It is proved to a certainty from the hyeroglyphics that they were built at the least calculation 300 years before Abraham was born, and seven or eight hundred before the time of Moses. In 1837 the name of the great King who built the Great pyramid was found written on the roughstones. He lived near the time of Menes and was the Cheops to whom Herodotus attributes the construction of this vast pile. In the time of Herodotus the outside was covered with writing which Abdalatif says he saw as late as the 12th century of our era. A hieroglyphic record in one of the many tombs in the vicinity proves it to be coeval with the pyramids. It was built for, "Eimei great priest of the habitation of King Shoophoo". (called Cheops by the Greeks. Inkstands & reed pens are common among the emblems here. A papyrus is now in Europe of the date of Shoophoo; which proves alphabetic signs and written documents, and that kind of paper to have been in use when the Great Pyramid was built, nearly a thousand years before Moses was born!

Theology

The Theology of Egypt

All that remains of the Egyptian Theology is found in her vast ruined temples, on the sculptured walls of her rock excavated temples, and the immence number of colossal statues of her thousand gods & sacred animals & emblems hewn from the solid rock. The similarity of these to those of Hindostan, with traditions & fragments of history seem to give satisfactory proof that She derived her system of theology from ~~Hindostan~~, that country; tho not till after it had been much adulterated, and had in fact become a system of idolatry

Theology and Chronology of Nations

Egypt. We find no traces of a pure theology or a belief in One Supreme Being whose immensty & attributes were too infinite, multiform and sacred to admit of his being represented by an image. They begin with *Incarnations*, and Isis & Osiris seem to have been the greatest and most ancient of these. Amun, Apis & Serapis were successive incarnations, till their gods like those of Modern Hindoos were numbered by thousand of things animate and inanimate. Yet doubtless some of their more ancient and enlightened priests conceived of a Supreme Creator and ruler of the Universe as is attested by some ancient writers.

Chinese

Chinese Antiquity

The Chinese make extravagant claims to antiquity. But it is the universal belief at Benares that they emigrated from Hindostan, and this opinion is said to be sustained by a passage in the Code of Menu. Their historical books, translated by men of Science exhibit a regular chronology, extending back 3000 years before our era. Considerable knowledge of astronomy existed among them at a very early period. One of the Jesuit missionaries in China who had read more than a hundred volumes of their annals, assures us that they observed the motions of the heavenly bodies soon after our date of the deluge; and European schollars have satisfied themselves that they accurately calculated an eclipse 2155 years before Christ. Their emigration must have been of high antiquity since their authentic history reaches to a period 650 years anterior to Noah's Deluge, as is acknowledged by European Schollars & *Catholic* missionaries; tho' the Chinese claim a *vastly longer antiquity*.

Theology of China

Chinese Theology of Confucius

Boudha

Lamaism

Incarnation

The religion or Theology of Confucius is only embraced by the philosophers & higher class of minds, and seems to be a simple and rational belife in One Supreme being & Governor of the Universe whose mind & will may be Revealed to good & wise men, through whom other's may be instructed. But the popular religion is that of Boudha Sakia One of the most ancient *incarnations* of Vishnu, and is confessedly derived from Hindostan. As however they have had several incarnations of of Boudha in succession since the first, there are several modifications of their religion; of which *Lamaism* is the most remarkable. This sect prevails mostly in Thibet & Tartary. "Lama signifies Pastor of Souls; and is the name applied to all the priests. Dolai Lama or Grand Lama, means the Great Pastor, the Supreme Pontiff who is at the head of all civil and eclesiastical affairs in Thibet". If they believe in the existence of a Supreme Being, they like many others suppose him to be so enterly incomprehensible by mortals that he is no object of worship and suffer him to repose in eternal solitude. The highest object of worship is Boudha Sakia Mouni, an incarnation of Vishnu. which took place in Hindostan, nearly or quite coeval with that of Chrishna; an account of which has been given. This incarnation took place at least 1500 years before Christ. "His Mother was a beautiful and holy *Virgin*, betrothed to a King; and his birth was fortold in a miraculous dream". Next to Boudha Sakia they venerate Boudha La, a venerable hermit who went from India and settled in Thibet and taught them the doctrine of Boudha. After his death he came to be considered not a mere man but another incarnation of Boudha himself who had again decended from paradise, and assumed the form of a pious anchorite for the salvation of the people of Thibet. 220 years after his demise, a Prince established himself on the sacred Mountain of Boudha La, and became exceeding popular

China

Incarnation

by his great achievements for the prosperity of the country.

Boudha La

They finally believed him to be the identical old Saint who more than 200 years before had taught on the holy Mount of Boudha La, and who had now undergone another incarnation & assumed a human body to establish his religion permanently in Thibet. 480 years later still there was a

3d incarnation

3d incarnation of Boudha La, when one of the Superiors of a Monastery, succeeded to the throne, and was the first one in that country, who united in himself the offices of High-Priest and King. And he also was declared to be the renowned old hermit Boudha La who had appeared on earth, yet again to Govern his beloved Thibet. And here properly was the commencement of that form of Buddhism called Lamaism, and this prince was in fact the first Dolai Lama. As

Dolai Lama

the soul of the old Hermit Bouddha La was supposed to have taken up its abode in this Supreme Pontiff, it is supposed to be regularly transmitted through the succeeding Grand Lamas of Thibet to the present day. The subbordinate lamas or priests are numbered by Millions, all of whom together with their Supreme Pontiff. live in celibacy, in large establishments called *Lamaseries*, similar to *Monasteries*. Many women also devote themselves to continent lives & live in nunneries and it is admitted that they live chaste lives. Men are expressly forbidden to pass a night in buildings appropriated to women, and women are not allowed to remain over night in any of their Lamaseries. "If the vow of perpetual chastity is violated the culprit is severely punished, and for a second offence expelled". Their sacred books are very emphatic on this point. I in their "42 points of

Chinese

Instruction, it is said: "Bouddha, the Supreme of Beings, manifesting his doctrine, pronounced these words: There is no passion more violent than Lust. Happily there is but one such passion. If there were two, not a man in the whole universe could follow the truth."

"Beware of fixing your eyes upon women! If you find yourself in their company, let it be as tho' you were not present.++ If you speak with them guard well your hearts. Let your conduct be irreproachable. Keep ever saying to yourselves: We Lamas while we live in this world of corruption, must be like the Water Lily which immersed in mud contracts no stain."

"The man who walks in the path of holiness must remember that the ~~dry grass~~ passions are as dry grass near a great fire. He who is jealous of his virtue should flee on the first approach of passions."

"The man who strives after holiness and endeavors to extirpate the roots of his passions is like one passing the beeds of a rosary through his fingers. By taking one bead after another, he easily attains the end; so by conquering evil tendencies, one by one, the soul attains to perfection."

Incarnation of Fo-hi by Miraculus conception

The other sects also have their incarnations. The First King, Fo-hi, which must have been extremely ancient, "They say had no mortal father; that his Mother conceived him encompassed by a rainbow. Men remarkable for holiness or wisdom are generally called Tien-Tse, Sons of Heaven. It is a common opinion that they had no mortal fathers but derived their existence from some heavenly source.

Tsong Kaba

Miraculous conception

Tsong Kaba to whose shrine thousands of pilgrims resort was born at the foot of a great mountain, where was formed in honor of him the great Lamasery Kounboum. His incarnation is thus related: "A woman who had become old & was childless, fainted & fell senseless on a rock whereon was inscribed various sentences in honor of Bouddha. From contact with these holy words, she con-

Chinese ceived and bore a miraculous son." Thus we find that most or all of these Incarnations were from miraculous conceptions, and generally by superhuman beings.

80 thousand Buddhist Missionaries It is said that 80 thousand followers of Bouddha went forth from Hindostan, as missionaries to other lands, and the traditions of other countries are full of legends concerning their benevolence, holiness and miraculous power. His religion has never been propogated by the sword. It has been effected entirely by the influence of peaceable and persevering devotees. It now prevails in China, Japan, Thibet, Siam, the Birman Empire, Ceylon, and a large portion of Tartary. It is supposed to be more *extensively* adopted than any religion that ever existed. Its votaries are computed at four hundred Millions, nearly half the human race. 400 Millions Buddhists!

Pilgrims from all these countries visit Benares and other holy cities of India, which *they* all revere as the fountain head of their Religion

Chaldea & Persia

Chaldea When Alexander the Great conquered Babylon, Chaldean priests declared to the Greek philosophers who followed his army, that they had continued their astronomical calculations through a period of more than 40 thousand years. The earliest records actually found by the greeks extend back 2234 before the Christian era; only 114 years after our commonly received epoch of the Flood.

Their Theology

Chaldeans believed in One Supreme Being & a Multitude of of subordinate deities eminating from him in successive gradations. The sun moon and *stars* were Spirits, or had Spirits or subordinate ~~Spirits~~ deities presiding over them, whom they first worshipped, but finally worshipped the orbs themselves Bel or Baal was their highest deity which signifies Lord of the Heavenly luminaries; But the vulgar worshiped the Luminaries themselves, and finally made images of them & worshipped the images.

Bel an Incarnation of Baal

Bel one of there ancient & beneficent rulers who improved agriculture, united rivers by canals, & fortifyed Babylon with walls was an incarnation of Baal, whose colossal statue became an object of worship.

Persia

Though Persia is ancient to us, compared with Hindostan, Egypt or Chaldea it was a modern nation. When Babylon was in its glory Persia was inhabited by rude tribes.

Atiquity of Zoroaster

The era of their great religious teacher, Zerdusht or Zoroaster is fixed by Aristotle, Pliny and others five thousand years before the Trojan war, which would be more than six thousand years before the christian era, and Plato one of the greatest and most learned philosophers of the greeks mentions this as the most common opinion.

Their Theology

Zoroaster rejects incarnations - but adopts emānations

Distinct from all other ancient Religions they do not seem to have believed in any incarnations. Zoroaster their founder was but a man, yet a great & good man - a holy prophet who received a revelation of the will of God in a Holy & divine Book the Zend-Avesta, which signifies the Living Word. His followers and his sacred writings exist to the present day in Asia He broached and taught the famous doctrine of a Duality to wit, Two Eternal Self-existent Beings - one Good, the other Evil. Tho' he taught no incarnations, he set forth a complicated string of Emānations and peopled the air & the Universe with multitudes of Spirits, both Good & Evil, the latter of which

Persians

it was the great business of his followers to keep up an immaginary warfare with, during their whole lives. They worshiped no images and therefore strictly speaking were not Idolates; yet they adored fire, the Sun, Moon & Stars, with a host of emanations of different grades both *Masculine & Feminine*, among whom *Mithras with his feminine mate Mithra* was preeminent.

Greeks & Romans

Greeks & Romans

Greece was the oldest European Nation. Its history extends a little more than 1800 before Christ; 200 years earlier than Moses; but they were a rude people at that time, dwelling in huts and caves.

Their Religion

Incarnations

They worshipped many deities, and had many *incarnations*. Their gods often fell in love with mortal women by whom they begat offspring. Even Alexander the Great affected to be the offspring of Zeus or Jupiter. This Zeus, the same as the Roman Jupiter, was differently represented at different epochs of their history.

As the *Son of Heaven* with *Metis the wisest of deities for his wife*, he resemble Brahma of Hindostan. Hessiod and Hoomer describe him as the Supreme Creator— the Father of Gods and men. Yet this Jupiter was once *incarnated* or a man. Cretans were accustomed to show the grotto on Mount Ida where he was said to be born, and the sepulchre where he was buried. Apollo was another famous incarnation who like the Hindoo Chrishna is said to have killed a huge serpent in his child hood.

In the Greek mythology there was no one deity to represent *the power of evil*. Zeus was supposed to distribute

Greeks
Incarnations

good gifts from an urn at his right hand & evil from one at his left. Among the *subordinate* deities several were of malign influence. Hades, whom Romans called *Pluto* reigned in a miserable subteranean region, seated on a throne of sulphur. Yet he was a God not the Devil; and was like the Persian God Ahriman — a "*prince of darkness*". In the regions of Pluto, they scourged sinners with scorpions and tormented them continually. He was the God of anger, that is an "*Angry God*"! Herculus was a son of Jupiter by a mortal woman; on the other hand the goddess Thetis was the mother of Achilles a renowned military Hero. Esculapius was the son of the God Apollo by a human mother.

In addition to Gods and demigods, every department of the universe was peopled with Spirits, whom Greeks Called *Demons*, whether their offices were good or evil. Hesiod says:

"Thrice ten thousand *holy* demons rove
This breathing world; the immortals sent from Jove
Guardians of men, their glance alike surveys
The upright judgments, and the unrighteous ways
Hovering, they glide to earth's extremest bound
A cloud aerial veils their forms around"

Many of the Greek Philosophers attained to a very pure Theology, and taught the immortality of the soul; among whom Orpheus is said to be the first. He lived 1200 years before Christ. Anaxagoras, Socrates, Pythagoras & Plato may be mentioned as among the purest.

Romans
—
☞
1

The Romans Come next in the order of time to the Greeks and their is but a light shade of difference in the mythology of the two nations. They supported an order of Priest hood and had some famous temples. They also instituted an order of priestesses, six in number, called the *Vestal Virgins*. They were required to be of good family, free from bodily

Vestal Virgins

Romans) defects, and not more than ten years old, nor less than six at the time of consecration. They took a vow of strict chastity, the breach of which was supposed to bring calamities on the whole people. If any one was detected in breaking this vow, she was buried alive. In the course of the thousand years, during which this order existed, only thirteen were thus punished for the violation of their oath.

Polygamay was discountenanced in Greece & forbidden in Rome.

Greeks Orpheus The Earliest of the Grecian teachers of whom we have any record is Orpheus. The general testimony is that he was a native of Thrace, who some *1200 years before Christ* founded a colony in Greece. He taught that there was One Invisible God, who contained within himself the germ of all things, and from whom successive grades of beings emanated. He is said to have been the first who taught the Greeks that the soul would live after death. The following are among his recorded maxims: "There is One Unknown Being, prior to all beings and exalted above all. He is the author of all things, even of the ethereal sphere, and all things below it. He is *Life*, *Counsel*, & *Light*, which three names all signify One Power, the same that drew all things visible and invisible out of nothing. We will sing that eternal, wise and all-perfect *Love*, which reduced the Chaos into order."

The empyrean, the deep Tartarus, the earth, the ocean, the immortal gods & goddesses, all that is, all that has been, & all that will be, was originally contained in the fruitful bosom of Jupiter. He is the first and the last the beginning and the end. All beings derive their Origin from him. He is the Primeval Father, the immortal Virgin, the Life, the Cause, the Energy of all things. There is One Only Power One only Lord, One Universal King."

"Souls are in this world as a punishment for sins committed in a

Greece pre-existent state. The body is a prison wherein the soul is kept
till its faults are expiated".

7 Wise Men The next celebrated teachers were the Seven Wise Men of Greece,
among whom the most conspicuous was Thales about 600 years before
Thales Christ. The following are among his sayings:
"The most ancient of all things is God, for he is uncreated."
"The ~~most ancient~~ universe is the beautiful [illegible] work of God"
"Be careful not to do that yourself which you would blame in others."

Pittacus Pittacus, another of the wise men said: "Do not that to your neigh-
bor which you would take ill from him."
"Speak evil of no one, not even of your enemies."

Bias. Bias said: "If you are handsome, do handsome things; if deformed,
supply the defects of your nature by your virtues."
"Whatever good you do, ascribe to God."

Pythagoras Pythagoras, one of the most celebrated of the ancients is supposed
to have been born about 586 years before Christ. He confined him-
self to frugal vegetable diet. Before his time it was usual to call a
teacher a sage, signifying a wise man; but he called himself by
the name of philosopher, a lover of wisdom, saying: "There is none
wise but God". He gave rational maxims concerning the union
of the sexes and birth of children. He taught that it was a wrong
done to offspring when parents indulged in licentiousness, or ate
or drank to excess. Marriage was permitted among his disciples
☞ but was much restrained by law. It was allowable to have but one
wife to whome strict fidelity was required; and intercourse except
for offspring was considered shameful. When admitted into his band
of brethren, they put all their possessions into a common stock, to be
distributed by proper officers, as occasion might require. The Pythagorean
brethren at Crotona, about 600 in number, lived with their wives

and children in a public building, where all the arangements were on a perfect equality.

Pythagoras

Pythagoras taught that "there is One Universal Soul diffused through all things — eternal, invisible, unchangeable; in essence like truth, in substance resembling light; and not to be represented by any image, be apprehended only by the mind; not, as some conjecture, exterior to the world but in himself entire; pervading the universal sphere". From this Soul proceeded three successive emanations, Gods, Demons & Heroes.

Tradition reports that Pythagoras professed to have direct intercourse with the Gods, by manifest visions, and to remember what bodies his own soul had animated.

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Unity, and duality Explained

The following are among his recorded sayings: "Unity is the principle of all things, and from this unity went forth an infinite duality". [Meaning that, The One Eternal Spirit, is the Creator of all terrestrial beings which he created male & Female, to produce infinite series of dual beings like themselves]

"By our separation from God, we lost the wings which raised us toward celestial things, and were ~~thus~~ precipitated into this region of death where all evils dwell. By putting away earthly affections and devoting ourselves to virtue, our wings will be renewed, and we shall rise to that existence where we shall find the true good without any admixture of evil".

"The soul of man existing between spirits who always contemplate the Devine Essence, and those who are incapable of contemplating it, can raise itself to the one, or sink itself to the other."

"Every quality which a man acquires, originates a good or bad spirit which abides by him in this world, and after death remains with him as a companion"

"Truth is to be saught with a mind purified from the passions of the body.

Having overcome evil things, thou shalt experience the union of the immortal God with mortal man."

"The noblest gifts of heaven to man, are to speak truth and do good offices. These two things resemble the works of God"

"The discourse of philosophers is vain if no passion of a man is healed thereby."

"Strength of mind depends on sobriety, for this keeps reason unclouded by passion."

"Youth should be habituated to obedience, for it will then find it easy to obey the authority of Reason.

"Every man ought to act and speak with such integrity, that no one would have reason to doubt his simple affirmation".

"Do what you believe to be right, whatever people think of you; despise alike their censures or their praise."

"The rational mind of man is more excellent than his sensual soul, as the sun is more excellent than the stars."

Plato — Plato was the schollar of Pythagoras, and was born 429 years before Christ. He afterward became one of the most eminent teachers of Philosophy in Greece. In the midst of his fame he evinced as much desire to learn of others as to teach. One of his friend observing this asked him how long he intended to be a schollar. He replied: "As long as I am not ashamed to grow wiser and better". He inculcated temperance, prudence and self control. Once when he had raised his hand to strike a servant for some offence he stopped & kept his arm in that position. A friend coming in asked what he was doing. "I am punishing an angry man", replied he. He taught the existence of One Supreme Being without beginning end or change. This Being he called the Good. Like the Brahmins he supposed God & Matter to be two eternally distinct principles, opposite in their natures, the latter containing, in it the cause & origin of Evil. Matter he calls "the Mother & receptacle of forms," had within it an inherent perversity, a refractory force which distorted whatever of Divine became connected with it; thus it was the origin of evil. He taught a Trinity but appears to have been a modal trinity.

Greeks
Plato.

a trinity of *attributes* not of Persons. But many who did not discover his metaphysical ideas understood him to set forth a *personal* trinity.

He taught like Pythagoras the transmigration of souls with some subtle refinements of his own added. He also believed in a multitude of intermediate Spirits between gods & men, like most other ancient heathen Philosophers. He says: "Their office is to convey & interpret to the gods the prayers and offerings of men, and bring to men the commands of the gods. These demons are the source of all prophecy, and the art of priests in relation to sacrafices, consecrations & conjurations. *Deity* has no immediate intercourse with men. All communications between Gods and mortals is carried on by means of *demons* both in sleeping and waking."

"There is no one so bad but Love can make a god of him through virtue"; so that his soul becomes like the Supreme Beauty." says Plato.

Proclus, one of Plato's followers several centuries after his death, expresses the the opinion that all theology among the Greeks, originated in the mystical doctrines of Orpheus. He says: "What Orpheus delivered in hidden allegories Pythagoras learned when he was initiated into the Orphic Mysteries; and Plato next received a perfect knowledge of them from Orphic and Pythegorean writings."

All three of these men, Orpheus, Pythagoras & Plato, had been in Egypt to obtain instruction concerning their spiritual theories. All their systems have the same outline, and harmonize with what can be gathered from Egyptian monuments, & the scanty records that remain concerning the ancient faith of that remarkable people. Plato therefore may be taken as a sublimated specimen of Egyptian theology as it existed in their highest & Purest minds. The resemblance to Hindoo doctrines, must strike every observing reader, who compares Plato's theories with the Extracts from the Vedas. Strabo who had good

Greeks
Plato.

opportunities to become acquainted with the most prominent ideas prevalent in India, notices the similarity between them & the veiled teaching of Plato. This adds one more to the many proofs, to show that the religions of Hindostan and Egypt were substantially the same.

Aristotle.

Aristotle comes next. He was a cotemporary of Plato, and also accepted the conclusions at which contemplative Hindoos had arrived concerning God and the soul. He describes the Deity as: "The Eternal Living Being, most noble of all ~~things~~ beings; distinct from Matter, without ~~without~~ division, without parts, and without succession; who understands every thing, and continuing himself immovable, gives motion to all things, and enjoys in himself perfect happiness, knowing and contemplating himself with infinite pleasure."

See Arnos[?] pho theology p 88 & where this subject is treated p. 88 Vol. II

There are many inferior deities, but only One Mover. All that is said about the human shapes of those deities is mere fiction, invented to instruct the common people and secure their obedience of good laws. The First Principle is neither fire nor earth, nor water nor any thing that is the object of sense. A Spiritual Substance is the Cause of the universe, and the source of all order, all beauty all the motions, and all the forms which we so much admire in it. All must be reduced to this One Primitive Substance which governs in subordination to the First" [This Primitive Substance seems to be an Emination] "There is One Supreme Intelligence who acts with order, proportion and design; the source of all that is good and just." "This is the genuine doctrine of the ancients which has happily escaped the wreck of truth amid the rocks of vulgar errors and poetic fables."

"After death the soul continueth in the aerial body till it is entirely purged from all angry and voluptuous passions; then doth it put off by a second death the aerial body as it did the terestrial. Wherefore the ancients say there is another heavenly body always joined with the soul, which is immortal, luminous & star-like"

This "aerial body" mentioned by Aristotle is the same as the "sensuous soul", described by Plato. It was this which seems to have been the "shade" of Hercules in the Elysian Fields while his Soul was on Olympus with the Gods.

Grecco

Theology & Chronology of Nations

Cicero.

The Roman Orator Cicero, who died 43 years befor Christ, was so great an admirer of Plato that he was accustomed to call him "a god among philosophers". He believe in One Supreme God, who controls the universe as the human soul controls the body. He rejected the ide of anything vindictive in future punishment of the wicked, considering it a blasphemy against Deity to suppose Him capable of anger. He regarded the numerous tutelary deities as subordinate agents of the Supreme Being and ridiculed the stories told of them by poets. He thought all knowledge was a reminisence of experience obtained in former states of being. The eternal state of the soul seemed to him fully demonstrated by its longing for immortality, its comprehensive faculties its recollections and its foresight. His writings were very extensively known and greatly contributed to raise the previous standard of morality.

☞ He says: No man was ever truly great without divine inspiration".

"The best, the purest, the most religious worship, of the gods, is to reverence them always with a sincere, unpolluted and perfect mind."

"The tru primeval law is the Supreme Reason of the great Jupiter. It is eternal, immutable, universal. It does not very according to time and place. The same law sways all nations because it proceeds from the King & common Father of all. A crime is none the less criminal because there is no human law against it. The law imprinted on the hearts of all men is to love the members of society as themselves. Love of order is the sovereign justice and this justice is excellent for its own sake. Whoever loves it for its utility is politic but not Good. The highest injustice is to love justice only for the sake of recompense. The eternal, unchangeable law of all beings is to seek the good of one another like children of the same Father."

☞ Cicero informs us that philosophers of all schools agreed in believing the Supreme Deity incapable of inflicting punishment, or feeling resentment; that anger toward one & favor toward another, were equally inconsistent with an immortal wise & happy nature.

Greece
Zeno

There was another sect of Philosophers founded by Zeno 300 years before Christ whose opinions with regard to Deity did not essentially differ from the other sects; but they did not adopt the common doctrine of successive transmigrations of the human soul, but that it returned to the Supreme Soul after death. Epictetus says: "There is no Tartarus. You do not go to a place of pain. You return to the source from which you came, to a delightful reunion with your primitive elements." Marcus Antonius says: "You must not deprecate impending calamities put pray for resignation and fortitude to endure them. Either the gods have power or no power. If they have no power why do you pray? If they have power why do you not rather pray that you may be without anxiety about an event rather than that the event may not take place."?

They were ~~very~~ characterized by abstemiousness, plainness of dress and strict regard to decorum. Self-denial & resolute endurance were prominent points in their moral teaching

Rome

The religious doctrines and customs of Greece was adopted by Rome without essential alterations. Numa second King of Rome, forbade the people to put images or pictures in their temples; giving as a reason that God was only to be apprehended by the mind, and it was wrong to represent the Most Excellent Being by such mean things. For one hundred & sixty years their temples contained neither statues nor paintings. In the days of Roman Republic Temples were erected to Concord, Faith, Constancy, Modesty, and even Peace. From Egypt, Carthage, Gaul, Persia & numerous other countries the conquering armies of Rome brought back foreign customs, & opinions with the spoils of war, and the idolatry common to other countries finally prevailed.

Celtics

The celtic tribes who anciently settled in Germany ~~was of~~ France, Spain & Great Britain were of Asiatic origin, and appear to have taken with them the Brahminical theology. Tacitus says the ancient Germans believed in the existence of One Supreme Being, to whom all things were obedient.

Celtics

The whole universe was animated by this Divinity, portions of whom resided in all things. They believed in many subordinate deities, and finally like other nations ran into idolatry.

The Celtic Priests were called Druids; supposed to be derived from a word meaning an Oak. Greek and Roman writers believe them to have been a very ancient order, a branch of the Chaldean Magi, or Hindoo Bramins. It is recorded by several authors that they made their appearance in Europe from eastern parts of the world soon after the time of Abraham. Julius Caesar who was a close observer of the nations he conquered, says they believed in the immortality of the soul and its transmigration into different bodies. Their austere lives in the solitude of mighty forests impressed even him with awe. The hierarchy of Druids were in full power in Gaul and Britain at the time of Julius Caesar, half a century before Christ. Women performed an important part in the Druidical religion. The highest order of Priestesses were vowed to perpetual celibacy, & lived in consecrated places. A second order were allowed to live with their husbands only one day in the year.

Jews or Israelites

Jews.

Abraham the Great father of the Jews lived about 2000 years before Christ. He was born in Chaldea and was raised & educated in their religion. He came to believe in One God the Creator and Sovereign of the Universe; and for the sake of improving his knowledge in theology like most other ancient philosophers & seekers after divine knowledge went into Egypt to learn from that common fountain of theology. Josephus expressly informs us that he went there "to become an auditor of their priests, to know what they said concerning the Gods; designing either to follow them if they had better notions than he, or to convert them into a better way if his own notions proved truest. He conversed with the

Jews

most learned among the Egyptians and conferred with various sects by whom he was admired." It is probable that he derived the rite of circumcision from them which he adopted in a few years after; perhaps through the influence of his concubine Hagar whom he brought with him from Egypt, who doubtless wished her son Ishmael to be circumcised after the manner of her country. Accordingly Ishmael seems to be the first upon whom this rite was performed. Moses was "learned in all the wisdom of the Egyptians," and in his laws and rituals copied largely from those of Egypt. But he infused some elevated ideas, greatly in advance of his time; ideas which dawned upon his soul by the same divine influence which in all ages & nations has guided those great lights who have helped the world forward even one single step in its progress to higher & holier truths. All the surrounding nations had adopted some of the subordinate Spirits for the especial Gods & guardians, while priests or philosophers taught among themselves the secret doctrine of One Invisible God. Moses declared to the Hebrews that the One Supreme God was their tutelary Deity, and forbade the worship of any inferior or other Gods.

But tho one undivided object of worship was ~~[illegible]~~ presented instead of a Multitude of deities, the ritual prescribed by Moses bore very strong resemblence to the Egyptian models, with which his mind had been long familiar. When the people enquired the name of the great God who had chosen them he told them it was יהוה Jehovah; a word which contains the past, present and future tenses of the Heb. verb to be. On a very ancient temple in Egypt has been found the inscription. "I am what ever is, was, and will be". Hebrews had such reverence for the name of Jehovah, that it was never uttered except by the High Priest, & when the people heard it they all fell prostrate. They

Jews never wrote it but expressed it in their sacred books by a short mark which they pronounced Adonai, meaning Lord.

The names of Egyptian deities were never written in their popular language; they were always expressed by symbols and even in their sacred language the name of some divinities were always written in one way & pronounced in another. Hindoos had similar scruples concerning the name of Brahm.

Judges in Egypt who were always priests wore a *breastplate* ornamented with jewels containing the images of two deities, a male & female, *Ra*, God of the Sun and *Thmé* Goddess of Truth or Justice: thus representing *Light & Truth*. Moses ordained that the High Priest should wear a *breastplate*, set with precious stones, and that the *Urim & Thummim* should be set therein, signifying Manifestation or *Light & Truth*. Philo informs us that the breastplate of their High Priest contained "images of the two Virtues or Powers".

The *Tabernacle* which Moses directed to be made was but a portable temple constructed on the same principles of the Egyptian temples. It faced the east; it had a tank of water for ablution; it had an outer inclosure, another within called the Sanctuary, or Holy and a third *inmost* called the Sanctum Sanctorum or Holy of Holies, *veiled* from the congregation by a gorgeous curtain of blue, purple, and scarlet. In the inmost sanctuary of Egyptian temples was a chest or shrine surmounted by a sacred image, overshadowed by creatures with wings. In the Sanctum Sanctorum of the Tabernacle was a chest or ark, plated with gold and overshadowed by the wings of cherubim, touching each other. The temple built by Solomon was on the same moddle. The cherubs in this temple were colossal

Jews

statues seventeen & a half feet high. or 10 cubits (see 1 Kings 6:23) They were four headed images, each having the head of a man, of an Eagle, of a Bull & of a Lion. They stood erect but on cloven or Bulls feet. They had 4 wings and 4 arms each. There was also images "carved on the walls of the house round about," (see v. 29). like the Egyptian & Hindoo temples. The writer has in his possesion a very curious drawing or picture of those Cherubims made from the description given of them in the Hebrew Sacred Books. It is the general opinion of schollars that the Hebrew Cherubims resemble the winged bulls so common as sacred emblems in Chaldea & Egypt. The Hebrew Ark had rings through which poles were slipped that it might be carried on the shoulders of priests. In many of the religious processions sculptured in ancient Egyptian temples priest are represented carrying their sacred shrine or chest in the same manner. Kings and priests in Egypt were anointed with sacred oil. Moses prepared fragrant oil, consecrated it & laid it up in the Tabernacle to anoint the Hebrew priests. In Egypt the High priesthood decended in the male line; it was the same with the Hebrews. In Egypt portions of land were set apart for the sacerdotal order, and the same provision was made for the Hebrew priests. In both countries the priests wore pure white linnen, & performed many ablutions. In both countries the government was a theocracy; every thing being decided by oracles delivered to priests in the temple.

Egyptians welcomed the New Moon with religious ceremonies; so did the Hebrews. They had harvest festivals during which they offered the first sheaves of their grain to Isis; Hebrews did the same in the service of Jehovah. Sculptures in Egypt made long before the time of Moses, represent priest offering cakes, meal, wine turtle doves & young pigeons to their gods; precisely these oblations to Jehovah are prescribed by the Hebrew law. Hindoos & Egyptions had an idea that the fumes of animal sacrifices were acceptable to the deities, and in some sort necessary to them. In the Laws of Moses burnt offerings

Jews

of animals are continually called "a sweet savor unto the Lord. Hindoos and Egyptians believed fragrance was peculiarly agreeable to divine beings; and Hebrews were commanded to wave incence before the Lord.

Egyptians, with solemn ceremonies laid the sins of the nation on the head of ~~[illegible]~~ a bullock, sacraficed the victim, and removed far from them the head, on which the sins were supposed to reast. Moses ordained that the sins of the priesthood should be laid on the head of a bullock, to be afterwards sacrificed; and the sins of the people to be laid on the head of a goat, which was afterward sent into the wilderness to bear away those sins with him. Both Hindoos & Egyptians attached peculiar sacredness to cows. The ashes of cow dung, prepared with solemn ceremonies, is prescribed ~~with [illegible]~~ in the Vedas to be mixed with water, as an appropriate purification to keep away the Spirits of Death. Moses commanded the children of Israel to burn a red heifer, "skin, flesh, blood & dung". The ashes thus obtained, was gathered up and kept for purposes of purification. The priests mixed it with water and sprinkled it with a bunch of Hyssop upon whoever had touched a human bone, or a grave, or a dead body, or had even entered a tent where a corpse was lying.

From time immemorial it has been the custom of traveling parties in Hindostan to to take with them a pole with the image of a serpent wreathed round it. Serpents of brass & serpents of silver abounded in Egyptian temples, and were mysteriously connected with their ideas of the healing art. From them, Greeks learned to attach similar ~~imp~~ medical importance to the serpent and the emblem of Asculapius, their god of medicine was a serpent wreathed round a pole. Hebrew Sacred Books tell us that Moses made a serpent of brass and put it upon a pole, "and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass he lived"! Egyptians had great abhorrence of swine & considered the flesh unclean above all other food. Priests purified themselves with religious ceremonies if they touched the beast, even accidentally; for it was the common opinion. Moses said to the children of Israel: "The flesh of swine shall ye not eat, and their carcases shall ye not touch; they are unclean unto you." If they happened to touch one they went through ceremonies

Jews of purification before they ventured to approach any sacred place. It has already been observed that Egyptians had adopted the rite of circumcision long before Abraham.

Hindoos and Egyptians being ignorant of the fact that rain is caused by continued exhalations from the earth & ocean, supposed that there was a great reservoir of water above the sky. That Hebrews entertained the same idea is shown by their statement, that when Jehovah created the world, "he divided the waters which were under the *firmamament* from the waters which were above the firmament."

Many more points of resemblance would doubtless become obvious if Egyptian records had come down to us as *fully* as the Hebrew. But Moses took some important steps in advance of the country where he was educated. It is true he like the Hindoos & Egyptians established an order of hereditary priesthood in the family of Levi his ancaster, & the family of his Brother Aaron was set apart as a perpetual order of ~~priesthood~~ High Priests. But with this exception he did not divide the people into *casts*. Egyptian priests kept the higher portion of their religion concealed from the people, but the religion taught by Moses was open to all classes. In the name of the Lord he anounced to all the Hebrews: "Ye shall be unto me a Kingdom of priests, a holy nation". When one ran and told him that two men were prophecying in the camp, he nobly replied: "Enviest thou for my sake? Would God *all* the Lord's people were prophets and that the Lord would put his spirit upon them!"

But the greatest step in advance was the idea of One God as an Invisible Being, never to be represented by any *image* or *symbol*, nor superceded by any *emanations*. There is all reason to believe that the enlightened Egyptians, like the philosophers & priests of other nations, beleaved in one All pervading Being from whom Amun, Isis & other deities emanated. But this idea of *emanations* always resulted in an infinite plurality of Gods and culminated in idolatry, which lead the multitude to worship cats, dogs, monkeys, bulls & crockodiles. Moses on the contrary represented the One Invisible God, as living in the midst of his people sustaining, protecting rewarding and punishing them. In most contemporary nations the division of the gods into *male* & *female* had led to many gross ideas and licentious practices in religious ceremonies. (See p. 148)

SHAKER COLLECTION

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